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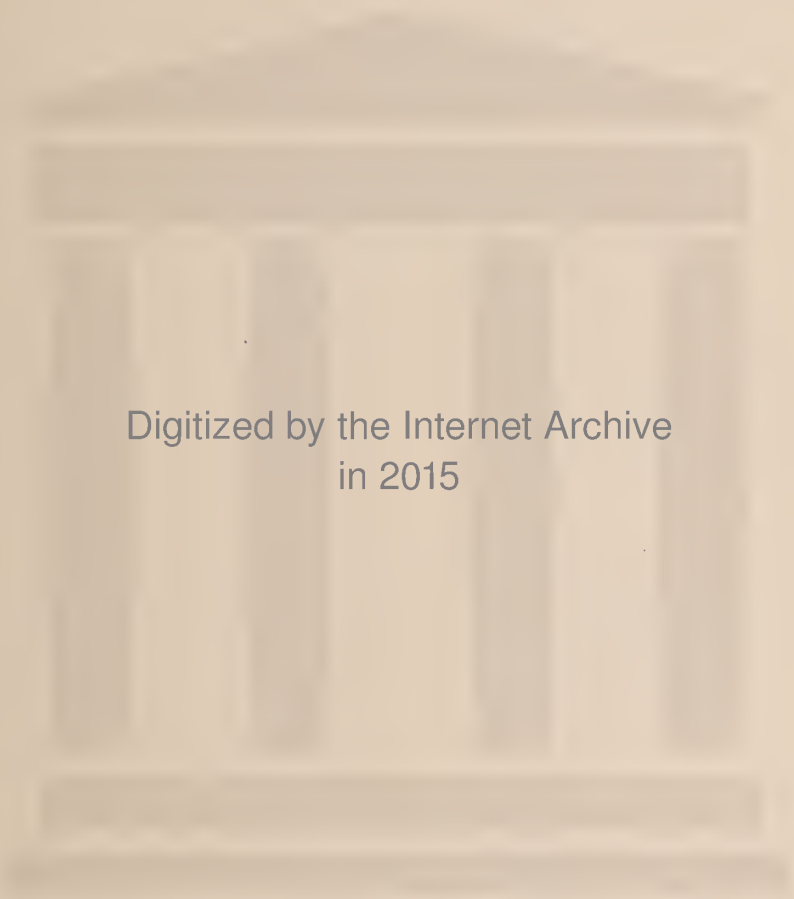
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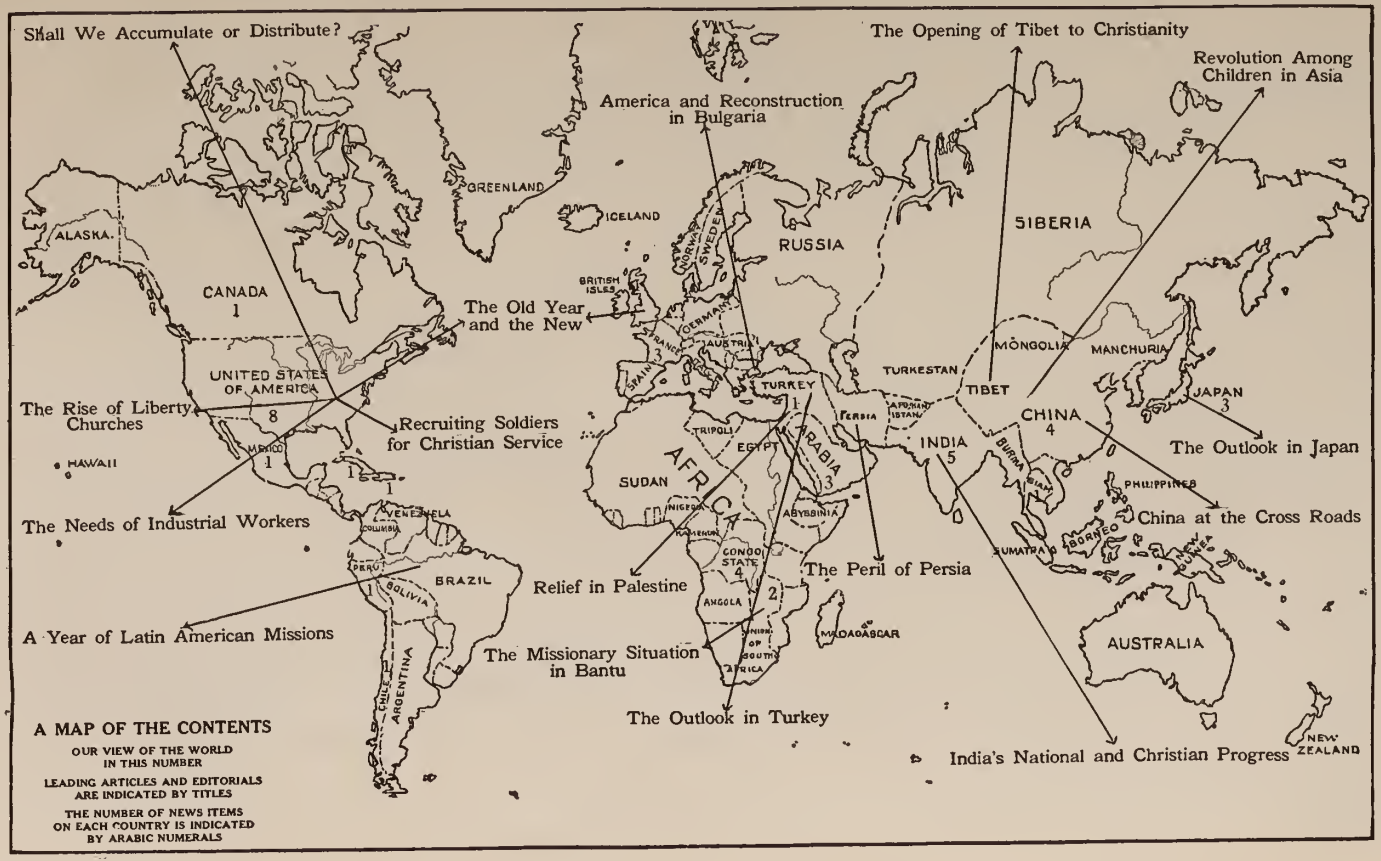
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AN ANNIVERSARY DEMONSTRATION OF CONVERTS IN INDIA

These two thousand boys and girls of the Evangelical Lutheran Mission College at Guntur, India, in a living demonstration of the growth of the Mission in the past seventy-five years (a photograph sent by Rev. G. A. Rupley).

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SIGNS OF THE TIMES

THE OLD YEAR AND THE NEW

ANNO Domini, 1919, promises to mark a new era in the world, next in importance to the beginning of the Christian Era, the birth of the Protestant Reformation and the dawn of modern world missions. With the passing of the old year and the coming of the new it seems as though in a marked degree old things are passing away, all things are becoming new. The war has revolutionized many lives and many ideals; some are ruined beyond repair but others are remade on a nobler scale. Much has been destroyed that can never be replaced, but the way has been cleared for the reconstruction of other and, in most cases, better things. It is worth while at the threshold of this new year to note some of the transformations that may result from the world upheaval, if men only have eyes to see and wills to respond to the leading of God.

The old narrow provincialism is gone. Men and women who "did not believe in Foreign Missions" have been obliged, in the light of overseas national service, to acknowledge that there is no just distinction between 'home' and 'foreign.' " Men and women who never expected to serve outside their own land have gone to England, France, Italy, Russia, Greece, Turkey, Mesopotamia, Africa—wherever they were sent. It is a question not of convenience or propinquity but of need. The same influence has worked on Indians, Africans, Chinese, Japanese and Arabs. Those who had never been away from home have become world travelers with a world vision. What will they do with their new world consciousness?

The old divisions of nations, races and churches have been

forcibly amalgamated in the melting pot of the battlefield. Men of many nationalities have been brought under one command, industries have been united under one head and men of different faiths have worked for one end. The program for church unity has been forwarded. In America three great Lutheran bodies have united and other plans for union are under consideration. Interchurch conferences are being held which may result in great National Churches in China and India and in international organizations containing peoples of all colors and lands.

Formalism in religion has been vitalized in the face of death. Men have come to recognize the difference between human regulations and divine laws, between the dress parade of religion and the vital fights of faith. Churches must show life—divine life—if they are to hold men who have come to realize the uselessness of the body without the spirit.

Ideals have been revolutionized. Not only has autocracy been condemned in the international court, and aristocracy been brought low by the universal draft and training camp, but men have been forced or inspired to change their conceptions of service and of giving. Those who lived lives of self-indulgence have become heroic in self-sacrifice and service to others. Men have given up fortunes to devote themselves to a cause. Many who spent all they could earn upon themselves and their families have learned the joys of stewardship of time and talents and money. It will be a disgrace to the Church if these new ideals are not turned to account in the Kingdom of God.

Men's programs have been remade. The million dollar gifts to Red Cross and other War funds have inaugurated a new era in benevolent enterprises. The narrow bounds of home and city and native land, and the limitations due to petty financeering, have given place to great conceptions of the world task which demand large vision and hitherto unheard of expenditures. Towns and cities have become so accustomed to exceeding their apportionment that churches now become impatient at being assigned tasks too small. Men seek for something large and inspiring. Already most of the large denominations have adopted "New Era Movements" to enlarge their activities and increase their expenditures many fold. Where men thought in districts they now think in continents, where they planned for today and tomorrow they now organize a campaign to cover two generations. Africa is studied as a continent to be won for Christ. The evangelization of the whole of Latin America is undertaken with new zeal, and campaigns in India, China and the Moslem world are planned out by united conferences of Christian leaders.

New problems are presented for after-the-war solution. In the homeland the migrating Negro presents new difficulties; the

foreigner in America must be educated in Christian ideals or he will be a menace; the industrial workers must be regenerated, the liquor traffic must be outlawed and social purity must be safeguarded. Then there are the moral problems of profanity, and vulgarity, of Sabbath observance and unwholesome amusements—all of which must be seriously attacked. There are also the problems of reconstruction in France and Belgium, in Russia and Germany, in Serbia and Armenia. There is the whole problem of evangelizing the Moslem World, and of vitalizing the Roman, Greek and Oriental churches, as well as the problems peculiar to the pagan and ethnic religions.

New open doors are characteristic of the new day. The Hermit nation, Tibet, has been opened—at least the door is ajar. Russia will probably offer almost unlimited opportunity as soon as order is in a measure restored. Moslem lands, that only tolerated Christians from necessity, promise a rich harvest field; Arabia is open; Abyssinia is awakening; and the Jews, who have been persecuted and embittered, are now looking forward to a new national history. All of this is in line with the fulfillment of divine prophecy. The great question is—is the Church of Christ regenerated sufficiently to undertake these new tasks in the light of new conditions? Are the new leaders available and Christians ready to cooperate? The task can be accomplished, not by human skill and wisdom, but only by the power of the Spirit of God.

THE UNION OF THE LUTHERANS

ONE of the outstanding events of the past year is the merger by which three bodies of Lutherans in the United States with a million communicants combined in one organized "United Lutheran Church in America." The bodies which merged into one on November 14th last are the General Synod, with 1,800 churches and 370,000 members; the United Synod South, with 492 churches and 57,000 members and the General Council, with about 389 churches and 535,000 members. They have joined their home and foreign mission organizations, their colleges, seminaries, publication houses, papers and benevolent institutions. The property value of the "United Church" is estimated at over $53,000,000. Annual expenditures for benevolences, including missions, is about $1,500,000; and for running expenses at home, about $7,000,000. It is expected that the consolidation will effect considerable saving in cost of operation, and will release a number of workers to engage in other activities.

The foreign missionary activities of the three organizations include India, Japan, Western Africa, British Guiana and Porto Rico. The expenditures last year amounted to $250,000, which supports

130 missionaries with 1,780 native workers, and reports 89,000 communicants on the mission fields abroad.

The home mission work of these Lutheran churches is conducted under the name of "The Inner Mission," which includes evangelism, city missions and various forms of church extension work. The home mission operations have not been organized in the same way as those of other Protestant churches in North America.

There are fifteen other Lutheran bodies in the United States that are not included in this merger, and it is estimated that there are in North America no less that 8,000,000 baptized members of the Lutheran Church of whom only 5,000,000 are affiliated with the church organizations in this country. During the war, a fund of $1,300,000 was collected and administered for the benefit of men in uniform, of whom there were over 200,000 American Lutherans in the service.

If this United Church can be aroused to the full limit of her possibilities, the gifts to missionary work may be increased many fold, and will enable the Church to enter some of the great, unoccupied fields of the world. The Lutherans in America have not thus far accepted their full responsibilities in this world-wide work. There are fields waiting for their messengers of the Gospel. Central Asia, the interior of South America and the Sudan are inviting fields to enlist the interest and the talents of this powerful organization. It may also be possible and wise to turn over to the American Lutherans many of the missionary fields in the former German colonies, and in the territories under the control of the Allied nations.

THE READJUSTMENTS IN TURKEY

A GREAT change is taking place in the political geography of Turkey as a result of the War. Arabia is already completely separated from the Turk; and that means that the latter has lost his guardianship of the Moslem shrines of Mecca and Medina. This alone makes a tremendous difference in Turkish influence. Furthermore, all but one of the other important Moslem centers are lost—Baghdad, Jerusalem, Damascus, Aleppo, are gone. Constantinople alone remains at present; and it looks very much as if the Peace Conference will not leave that great city under Moslem domination. In other words, the political power of the Turk—which for the past century has been the greatest obstacle to the progress of Christ's Kingdom in that region—is gone, and gone forever.

It is not possible to overestimate the importance of this fact in its bearing on the missionary outlook. Access to the Moslem populations of the country is now assured without governmental terrorism.

And the scornful spirit of superiority, that has kept the Turk from willingness to listen to any other religion, is sadly broken. God can make a broken spirit contrite, and then real spiritual results may follow. The prospect for Christian work among the Turks is the most wonderful outcome of this titanic struggle in the Near East. And its possible reverberations in the distant parts of the Moslem world are thrilling to contemplate. When Christ gets a real hold on the people, who for centuries have been looked upon by their fellow-Moslems as their political representatives and defenders, other Moslem races are certain to hear of it and wonder.

In other respects the present outlook is upon a waste and desolation. The ravages, not so much of war as of the most iniquitous régime that ever deliberately ruined its own country, have spread death and destruction, pillage and arson, plague and business stagnation, distrust and disorder all over the country. Communities have been uprooted and scattered to the winds; whole regions have been left without inhabitant, family life and personal honor has been utterly disregarded. For four years fields have been left untilled, crops unharvested, shops locked up or pillaged, churches and schools closed and their constituencies deported or slain. All classes of the people have suffered, and are now so dazed as hardly to know where to turn or how to begin life over again. From many sections of the land no details have yet reached us; but what we hear indicates conditions pitiful and almost hopeless.

But there are bright spots. Through all the dark night, some seventy of one hundred American workers have been able to keep at their posts, witnesses for Christ, not counting their lives dear, but willingly giving their utmost energies to keep the people from blank despair and death. Here is a solid foundation on which to begin a new effort; for these heroes and heroines have earned the gratitude and devotion of multitudes. Another great asset for the future is the martyr testimony of thousands to the keeping power of God, even in death. Their silenced voices still speak, and even their murderers will hear the appeal. Not Armenians alone, but Syrians, Greeks, Nestorians and other followers of the Master have planted the seed in the bloody ground, and God will grant the harvest.

These Christian races are not all gone. Accurate figures are still impossible; but probably of the 700,000 Greeks deported since 1915, at least half are still alive, while two millions more have never been deported. Of the conditions in Mount Lebanon we yet know very little; but it is likely that nearly a million Syrians have survived and are the nucleus of a new nation. As to the Armenians, there were before the war about 1,750,000 in the Ottoman Empire. Over a million of these have probably died; but it seems likely that about 700,000 have survived and may now be gathered into the beginning of an autonomous province. Of these, over 300,000 fled into Russia;

100,000 have remained in Constantinople; 50,000 more in the Smyrna region; while the others are scattered all over Asia Minor, Mesopotamia, Syria, and into Persia and Egypt.

With these remnants to build on, we can rest assured that the native Christian churches will revive, and that there will be many who have been tried as by fire and so purified as to be fit for the Master's use. One encouraging fact is the natural resiliencey of these races. They have been through terrible experiences before, and though they have lost thousands and hundreds of thousands of their numbers, they have again risen to self-support and business success. Give them half a chance now, and they will again rise. Provided conditions approaching the normal are now given them, the bulk of these unfortunates should within ten months or one year be self-supprting. Their indebtedness to the Protestant missionaries and to Christian America will make them unusually receptive to the missionary influence and teaching.

One of the most interesting items in the outlook are the 400,000 or more orphan children, left for us to care for and educate. What a responsibility! A missionary unusually well-informed and generally accurate in his estimates believes that the 400,000 will include only those who have lost *both* parents, and that there are very many more whose fathers are dead, and in most cases the mothers are not able to support them. It will be a big and blessed task to provide orphanages and training schools for these little ones, where they may be quickly trained to self-support and to noble living, and from which we may expect to secure a goodly number of Christian leaders for the future, in church and school and business life and home.

Reconstruction is the great work of the immediate future. Already one expedition has entered Syria and Palestine and begun. Early in January a much larger party expects to sail for Constantinople, thence to scatter all over the desolate regions of Asia Minor, and bring new life and hope to all races, irrespective of language or religion. Industry must be re-established, family life begun anew, sanitation on a large scale pushed, schools started, religious privileges furnished, and in every way the spirit of Christ shown to all in its most practical forms.

The year 1919 marks the centenary of the beginnings of missionary work in Turkey. Pliny Fisk and Levi Parsons sailed for Turkey in 1819. The second century of work there thus begins under most marvelous auspices; and missionaries, Y. M. C. A. and Y. W. C. A. workers, educators, physicians and philanthropic leaders all look for wonderful results under the blessing of the Spirit of God.

CHARLES T. RIGGS.

EDITORIAL COMMENT

AVOIDING DANGERS AHEAD

WHILE the passing of the old order and the coming of the new has many signs of promise, there is danger lest many good things of the past be given up and that others less substantial be substituted. Good foundations must not be despised because of new architectural ideas, and no amount of mechanical power and ingenuity can take the place of *life*. There are some old things for which there can never be a satisfactory substitute—among them are:

Faith in God. Is there not danger lest the modern human achievements in science and the modern ideals of democracy shall cause men to become self-confident and to lose sight of God?

The Gospel of Christ. The "good news" is not too old to be true and yet many are today preaching "another gospel" of salvation by social uplift, by modern education and by material improvement.

Adherence to truth. Nothing can take the place of steadfastness —of fidelity in character. With the progress toward unity and the desire for cooperation there is danger lest standards be lowered and Christians compromise with those who deny Jesus Christ as the only Lord and Saviour. Will the gain ever compensate for the loss if Christians fail to stand firmly for the deity of Christ and the necessity for His atonement?

Christian Heroism. The glory of the Church has been her martyrs and her heroic missionaries who counted not their lives dear unto themselves. Many of the heroes are still living, but with the enlargement of the Christian program, the expenditure of large sums of money and the introduction of many secular branches of activity, there is great danger lest Christian workers become professional, serving at the call of men rather than at the call of God. It is a danger that besets many churches, missions and the Young Men's and Young Women's Christian Associations, where the work too often becomes institutionalized.

Life From God. The "New Birth" is unfortunately not a popular doctrine today, but the words of Jesus Christ to Nicodemus have never been abrogated. There is danger lest reformation take the place of regeneration, lest the enlightenment of the mind be thought to make unnecessary the new life through the Spirit.

Unity of Spirit. Another danger is that in the endeavor to promote cooperation and outward union, the true unity, which is only possible through Christ, shall be overlooked. In Christ, Germans and British, Southerners and Negroes, Japanese and Chinese,

rich and poor, educated and unlettered, aristocrat and proletariat may be one. The fatal mistake of capitalists and laborers, of autocrats and democrats, of Bolshevists and bourgeoise, is that they do not recognize the only true basis of agreement and of brotherhood.

Eternal things. The final danger that besets the world today is that in the development of material things we lose sight of the spiritual; in the development of the temporal we overlook the eternal and in the acceptance of responsibility for the earthly, we do not provide for the heavenly. Spiritual life, spiritual death, spiritual enemies, spiritual wealth, spiritual forces are vastly more important than the physical; and the former abide while the latter pass away.

RECRUITING SOLDIERS FOR CHRISTIAN SERVICE

MEN and women who have been in unselfish service overseas or who have had a large and heroic part in the great war have had their ideas and ideals revolutionized. They will not soon be willing to return to devote all their energies to petty tasks and unnecessary routine in the office, the shop, the classroom and the local church. These men and women are returning rapidly to civil life. The question is: how will their energies be directed; how will their larger ideals find expression?

This problem has been foreseen and preparations have been made to meet it by the War-time Commission of the Churches which has appointed a committee on "Recruiting and Training for the Work of the Churches at Home and Abroad." Rev. Frank W. Padelford, executive secretary of this committee, writes that plans have been made to present to the men returning from the trenches and from various phases of war work the claims of Christian service. Surely there could be no more stirring appeal to heroism and self-sacrifice than that presented by missionary work in hard fields. There is here the "moral equivalent of war," and a great world campaign that is inspiring enough to appeal to the most noble and energetic spirit. There is also in this field unlimited opportunity for leadership and for pioneer work.

The men are to be approached through the chaplains, the religious work directors of the Y. M. C. A., the pastors of the different churches near the camps, and others who are in intimate touch with the men. It is also our intention to send into the camps some of the leading ministers, home and foreign missionaries, and others, to present the claims of Christian service. Literature and posters are being prepared, and will be distributed generously.

It is believed by those who are most intimately acquainted with the situations in the camps that many men can be found who will respond to this appeal. It has already been tried out among

the English troops and in some of our southern camps. A surprising response has been secured.

The Church now has an opportunity to secure the men who are so sorely needed to recoup its depleted ministry at home and abroad. Large numbers are needed both in America and in the non-Christian world. The committees are, however, not so much anxious about quantity as about quality. They hope to enroll the best and ablest men who can be found. Only the best men can adequately meet the new situation.

The churches and pastors must be on the lookout for the men as they return quietly to their homes. Very much depends upon the home churches and the way they receive the men. Their return can be made simply a social jollification, or it can be made a great religious welcome. The committees of the War-Time Commission and of the Young Men's Christian Association therefore appeal to the pastors of our American churches to take advantage of the hour and seek to direct the thought of their young men to the call of the Kingdom. Many are only waiting for the right leadership to direct that solemn dedication, which they made of their lives to the cause of Liberty, to a new dedication to the service of Jesus Christ. *

RELIEF FOR PALESTINE AND SYRIA

A FITTING token of Christian gratitude for the deliverance of Jerusalem and the Holy Land from the hand of the Turk is the movement to raise in America the sum of thirty million dollars for the relief of the Armenians and Syrians who have suffered such agonies in the past four years. It is a year of new deliverance that has brought joy like that proclaimed at the birth of our Lord in Bethlehem of Judea nineteen centuries ago. Americans can make no nobler thank-offering for the ending of the war and all its waste and sacrifice than to save the remnants of these ancient Christian peoples of Armenia and Syria, and re-establish them in a re-constructed land.

Rev. Stephen Trowbridge, who has been actively engaged in war relief work in Palestine, gives graphic pictures in his reports of the distress that has been relieved as General Allenby and the British forces advanced. Justice has been established in place of terrorism. Hundreds of tons of rice and other food was distributed to the people who had been pillaged. Garments have been made by the refugees to clothe the naked ones who had been robbed by the Turkish and German soldiers. Over 60,000 people were fed in Jerusalem last winter and ten thousand in Bethlehem. The Turks had used the largest buildings in Jerusalem as barracks and hospitals, and they

*Literature relating to this matter may be secured by addressing Rev. Frank W. Padelford, Room 662, Fifth Avenue Building, New York.

were indescribably filthy. These had to be cleaned and made habitable for orphanages and hospitals. Industries have been organized which have saved the people without pauperizing them. These industries include garment making, weaving, shoe factories and repair shops. The people were found so famished that they searched the dirt and offal of the street in quest of grains of barley. What they found was greedily devoured without cleansing. The condition of young girls was pitiable and the helpless little children would appeal to the hardest heart.

The money received from America has been most economically and effectively expended, and has been the means of winning the hearts of the sufferers as well as of saving their lives. The future of Palestine, Syria and Armenia will be largely determined by what is done there in the next twelve months. There are now in Jerusalem alone seven hundred orphan children and two hundred and forty in Jaffa. These form a precious educational trust, says Mr. Trowbridge. Great Britian has freed Palestine. It remains for America to relieve the refugees, to carry on industrial reconstruction and education.

A UNITED MISSIONARY DRIVE

At a meeting of representatives of the Home and Foreign Missionary Organizations of the United States, held in New York City on December 17th, a plan was set forth to conduct a united campaign to finance all allied Protestant home and foreign mission enterprises in one united drive. The comparative ease with which over $200,000,000 was raised in ten days for war-work, and the immensely greater need of world-wide evangelism and Christian Education has produced the convictions that a united appeal on a larger scale will bring a more adequate response.

It is proposed that, after at least a year of the study of the needs of the different fields in America and over seas, these definite needs of all the Protestant missionary agencies shall be collated and estimates made of the funds required. The united drive may mean the gathering of money and pledges amounting to between $100,000,000 and $300,000,000 for one year. Such a program would necessarily be preceeded by such a survey of occupied and unoccupied fields that the neglected areas may be cared for and overlapping may be corrected. The results of a united military campaign in Europe and Asia have brought out the reasonableness of a united missionary campaign to win the world to Jesus Christ. There are dangers in such a huge undertaking, but the very largeness and idealism of the plan has appealing power.

As a result of the conference a representative committee of fifteen was appointed, with Dr. S. Earle Taylor as chairman, to formulate a definite plan to be presented for consideration at the January meetings of the Foreign Missions Conference and the Home Missions Council.

Shall We Accumulate or Distribute

BY MR. A. A. HYDE, WICHITA, KANSAS

President of the Mentholatum Company

ON various occasions, after talking quite radically from such texts as "Lay not up for yourselves treasures upon the earth," etc., or Christ's great fundamental assertion—"Ye cannot serve God and Mammon," and advocating from experience literal obedience to these teachings, we have had many hearers say—"Those sentiments are mine. I believe in them thoroughly. "When questioned, however, as to their individual intentions and actions, an evasive reply will be given or a denial of applicability in their particular case. It is most always the other fellow with us to whom such commands seem to apply. Sherwood Eddy told us of talking with a millionaire once over his financial responsibilities to the Kingdom of God until the man was really in agony. Finally this Dives turned to his son and said—"John, commence giving away money. I have reached the point where I can't."

We sincerely believe that it is not vision which people want, but consecration; not light, but love; not knowledge, but power. If this is so, doubtless Christ's command to His disciples to tarry until they be endued with power from on High, is still applicable to the Church, but how this command can be made modern and practical is another question and much harder to answer.

Christ taught quite as much by example as by word, and today most of us are more thoroughly convinced by illustration than by argument. In the minds of thinking men, the Christian Church stands perhaps in the most responsible position today which it has ever occupied. Religion is arraigned at the bar in every nation, and being most severely questioned and judged. As sincere believers in Christ and His teachings, it is the opportunity of the ages to impress Christ's life now upon the overturning nations, but men are certainly looking for deeds and life; not creeds and dogma. Lines of race, color and class are getting very dim, as is so finely expressed in Robert Freeman's verses, "That They All May Be One" which we quote herewith from "Association Men"—

"I used to think him heathen,
Just because—well, don't you see,
He didn't speak 'God's English,'
And he didn't look like me;
He had a burnt complexion
Which is heathen, goodness knows;
He ate a heathen's rations,
And he wore a heathen's clothes.

But there's a s'prising skinful
In that bloke from far away:
He fights like any Christian,
And I've caught the beggar pray;
He's kind to little kiddies,
And there's written in his eyes
The willingness to render
All a Christian's sacrifice.
Yes, you'd know him for a heathen
If you judged him by the hide;
But, bless you, he's my brother,
For he's just like me inside."

In this war we have sacrificed everything in the way of blood and material treasure because we believe that certain principles of democracy should prevail in the temporal governments of this world. The Christian Church is supposed to believe that as far as eternity exceeds time, so far existence in the Kingdom of Heaven exceeds temporal life. So believing, such a question as our subject seems almost axiomatic, and its wrong answer entails eternal condemnation. Shall we accumulate the wealth of the world and lose the souls of the world, as well as our own? Surely no one who has a right vision of the life, death and teachings of Christ can answer in favor of accumulation. No one who has studied the unmeasurable relief from human suffering, which men and money have accomplished in this war, can justify themselves hereafter in failing to distribute. In addition, no one who has experienced the depth and lasting joy of giving beyond the shallow temporal joy of receiving, will hereafter hoard wealth to shrivel his own soul and handicap his children. Perhaps these last three assertions point the way to the solution of the other and greater question of how to get the consecration, the love, the strength necessary that we may lay our lives and means on God's altar, as we are doing on the altar of our country. Practically, what has made us willing to give our sons and daughters and two-thirds or more of our income for country and principle? Does not Paul give the answer—"BUT NOW ABIDETH FAITH, HOPE, LOVE,—THESE THREE, AND THE GREATEST OF THESE IS LOVE."

How Much Owest Thou?

How much owest thou, O Christian, of thy *time*, to the Lord?
How much owest thou of thy *Strength*?
How much owest thou of thy *opportunities*?
How much owest thou of thy *intellect*?
How much owest thou of thy *place* in the world?
How much owest thou of thy *income*, to the Lord?

What shall we render unto the Lord for all His benefits?
Shall we not say: Lord, take me, use all I have, for Thy good purposes.

A TYPE OF THINGS THAT ARE PASSING AWAY IN JAPAN
Some Japanese idols to which bereaved mothers pray

The Outlook In Japan—1918 and 1919

BY THE REV. JAMES H. PETTEE, D. D., TOKYO, JAPAN

Missionary of the American Board of Commissioners for Foreign Missions

JAPAN finished her main fighting early in the war when she captured Tsingtau from the Germans, cleared the Eastern seas of enemy war vessels, and came to a good understanding with Russia. The war, however, continued in the background of all her thought and activity, and she mobilized her industries in place of her armies to aid the Allies. More recently the army under General Otani, a leader selected with great care, has penetrated Siberia in conjunction with the soldiers of America, France and Great Britain.

The year 1918 witnessed a transformation that reveals once more the real Bushido spirit of Japan and that opens up an opportunity for the nation to swing into line with her allies in the higher things of life.

It is also significant that a bureaucratic and reactionary cabinet has given place to one led by a commoner, plain Mr. Hara, who himself is a man of progressive spirit and, moreover, is the head of a powerful political party that is pledged to secure constitutional reforms and to keep step with the great democratic movements of the age.

Japanese as well as foreigners resident in the country interested themselves in all war enterprises. Money flowed freely for any charity or loan connected with the great contest, imitation tanks rolled through the streets of Tokyo, Yokohama and Kobe, war songs were heard on all occasions, war films or dramas were in demand, Union church, Tokyo, released its popular pastor, Dr. Doremus Scudder, for Red Cross service, various missions sent one or more of their members to Siberia under the Y. M. C. A. to care for the refugees and there has been a constant succession of commissions between the far east and the fighting fronts.

The United States Ambassador Morris well said in his address last April on the occasion of the departure of the Japanese deputation to the armies in Europe, "I cannot help feeling that the Japanese Y. M. C. A. deputation to the European front is almost as significant as the first mission sent to the West by the Tokugawa government over fifty years ago. By that mission Japan signified her intention to end her isolation and join the Western peoples in their forward march. Today I believe this deputation means that you are resolved to take your place alongside the men of the West in standing for brotherhood and fair play, international law and righteousness."

Aside from European battlefields, America has once more become the great Mecca of Japanese pilgrims, official or citizen, scholastic or commercial, anxious to learn how best to meet and solve the problems of readaptation and regeneration

"When the terrors and tumults of war shall cease
And life be re-fashioned on the anvils of peace."

Among these inter-racial commissioners of peace and good will to and from Japan last year, special mention may be made of 83 year-old William Hardy who was a sailor lad in Commodore Perry's expedition back in 1854. He, a common sailor, was given the privilege of *shaking hands* with the members of the Royal Family, including H. I. M. the Emperor, and he spoke with Methodistic fervor in the schools and offices, temples and churches to thousands of interested listeners his timely message of temperance and clean living, and wrote in hundreds of albums his autograph, together with the all-comprehensive words, "God is Love." It was missionary work on a large scale.

RELIGIOUS ACTIVITIES IN JAPAN

Let it not be thought that normal Christian work has been entirely side-tracked by the war. One week before the close of 1917 there was issued from the press the Japanese Revised New Testament, which has had wide distribution during the year. It was the joint work of two British and two American missionaries, associated

with four Japanese co-laborers, and marks a great advance over the earlier translation, especially in point of being understood.

Another great achievement of the year was the formal opening, on April 30, of the Tokyo Woman's Christian College, with Dr. Nitobe as president and Miss Yasui as dean. This is a union enterprise of six Protestant Mission Boards in which the eighty-four entering students came from seventeen mission schools. One of the eighty-four admitted was a blind girl.

Mrs. (Mitsui) Hirooka has recently announced her decision to give Yen 200,000 to found in Osaka an undenominational school for Christian workers with especial reference to preparing them for social service. Prof. Hino, ex-dean of Doshisha Theological Seminary, Kyoto, and Rev. T. Makino of the same city, who is vice-president of the Japan C. E. Union and has been touring America since last spring, are to be head of the institution.

Rev. Paul M. Kanamori, Japan's leading evangelist, has continued through the year his marvellous work of preaching in city after city his one great sermon on the fundamentals of Christianity. It is a two-hours' discourse and never fails to register hundreds of decisions for Christ and His service.

A marked tendency of the year's Christian movement has been to bring the foreign and Japanese workers into closer co-operation. This was greatly aided by the deputation of the American Board that spent three months in Japan and Chosen, and by the Baptists who have also taken an advance step in this matter.

JAPAN IN A FERMENT

All Japan is in a ferment, religious and social as well as political and economic. New cults, like the *Tai-rei-do* (Great Spirit Way) for self-discipline, and programs for social service like Baron Shibusawa's are ardently advocated. But when it comes to reliable leadership and real reforming power, it is the Jesus way and Christians of experience that are needed and called for.

Dr. and Mrs. George P. Pierson, who have been touring from Hokkaido to Kyushu, testify that the country is wide open to an earnest presentation of Gospel truths and claims. Such institutions as the Crittenden Rescue Home for Women; Mr. Hara's and Mr. Muramatsu's Homes for Ex-convicts in Tokyo and Kobe; Okayama and other Christian Orphanages are taxed to their capacity; mission schools are full and the churches are aroused. The outlook for 1919 is one of tremendous responsibility and cheering hopefulness.

China at the Cross Roads

A Review of the Year 1918 and the Outlook for 1919.

BY THE REV. LEWIS HODOUS, B. D.

THE outstanding feature in China last year was the Civil War between the North and the South. At Canton a government headed by the disbanded Parliament was functioning, while at Peking the President and his Cabinet, and later the newly elected Parliament, were directing affairs. The contending armies were marching and counter-marching in Hunan, Fukien and Szechwan, while the people were being pillaged by the soldiers. Large sections of China were overrun by armed bandits. In Shantung, adjacent to the territory taken over by Japan from Germany, it is estimated that 30,000 organized and armed robbers were terrorizing the people. This civil strife was carried on nominally between the conservative republicans of the North and the radical republicans of the South. Really it was a war between the military governors of the North and those of the South, who hoped to increase their power and wealth, and pave the way for the presidency or some other high position.

In order to carry on this strife the Chinese government has mortgaged valuable resources. The crop of loans has only been exceeded by the crops of poppy and of bandits. On account of the disturbed state of the country, opium planting has been revived in certain provinces and the opium traffic which ceased in March, 1917, has been re-established in the form of a monopoly controlled by the government. The strong protests by the United States, the Christian churches and the merchants have led to the postponement of these plans and may lead to their abandonment.

A hopeful sign of coming peace was the election of Hsü Shih Chang to the Presidency, by a large majority of Parliament. He has the confidence of all parties, and according to his policy as outlined, China is to be governed by constitutional law, vital measures are to be taken to relieve the present financial stress, the frontier defences are to be improved. Commerce and industry are to be promoted especially by controlling the bandits. Internal administration is to be improved. The relation between the central government and the provinces is to be made clear. President Hsü is very desirous for peace between the North and South. It is hoped that the legal situation arising from his election by a non-representative Parliament may be solved in a way satisfactory to Canton and Peking.

In spite of political unrest, the people of China have made new roads, have introduced better systems of lighting their cities, and have carried on internal commerce. The foreign trade has increased in spite of unfavorable conditions. The trade with the United States was 150% greater in 1917 than in 1915.

In religious work the outlook has been encouraging. The nation-wide week of evangelism was observed for the second time. In spite of the disturbed state of the country, the week was observed this year more widely than before. It comes in the first month of the Chinese New Year during which the church members take advantage of the leisure time to do personal work among their friends. The Religious Tract Society of North and Central China issued 255,000 special tracts to be used during this week.

AT A CHINESE STUDENT CONFERENCE

The Spring Evangelistic Campaign conducted by Dr. Sherwood Eddy and Mr. Frank Buchman in twelve large cities was very successful in enlisting the Chinese Christians in personal work and in persuading prepared men to make a final decision to join the Christian Church. In Canton four hundred Chinese Christian workers brought in eight hundred prepared non-Christian friends.

The China Continuation Committee is undertaking a survey of mission work in China which will not merely record the static condition, but will enable the missions to apply the men and money so as to obtain the largest results.

The visit of Dr. Zwemer has stimulated the interest in the work among Moslems. A committee to study this work, appointed by the China Continuation Committee, has started the production of Christian literature for the Moslems.

The China Christian Educational Association has now associated with it nine associations which cover the whole of China, and are studying the problems of education.

The cause of church union is receiving increased attention in China. A meeting of Presbyterians, the London Mission and the American Board representatives was held at Nanking for the pur-

pose of forming a Federal Council of Christian Churches in China. The object of this Federation will be such comparison of views and adjustments of practices as shall prepare the way for ultimate organic union.

The war has depleted the missionary force. One mission has sent over one half of its men into war service. The war has also reduced the number of men recruits, especially physicians and teachers. Plans for new institutions and the enlargement of old ones have been held up. The increased cost of living, accompanied by the rise of the price of silver, has brought about retrenchment and some hardship.

It is expected that China will now take her place in the sisterhood of nations with territorial integrity guaranteed by the Allies. The republican government must be assisted to put down militarism both external and internal so as to give China peace from civil strife. This will enable China to put her house in order and turn her attention to educating her children, developing her resources and carrying out much needed reforms. The Christian workers will be confronted with an opportunity unequalled in the history of missions. The Christian Church must provide the spiritual basis for the republic. The churches forming training schools for the republic will teach the Chinese brotherly love, social service, civic pride, true patriotism and Christian internationalism all motived by the love of God planted in the hearts of men. In fact, without the cooperation of these groups forming the essential church the republic cannot be established.

The Opening of Tibet to Christianity

BY REV. RODERICK A. McLEOD

Missionary of the Foreign Christian Missionary Society.

IN Tibet there is offered to the Christian Church an opportunity, the like of which has never been presented to it in the past, and which may never come again. The great closed land of Tibet is now open for missionary work. Most of the hindrances heretofore existing have been removed, and in their stead there are assurances of a hearty welcome and even of assistance.

Dr. A. L. Shelton, a missionary of the Foreign Christian Missionary Society, on the Chinese Border of Tibet, recently visited Gartok and Chambdo. At Gartok, five days south-west of Batang, he found several thousands of troops from various districts of Tibet, even from Leh and Ladakh. They were armed with Enfield rifles, and were well disciplined. The commander, a very interesting man, discussed religious questions freely and quite

reasonably with Dr. Shelton and said that while the former attitude of Tibetans toward foreigners was hostile, the "Younghusband Expedition" had taught the Tibetans to regard the foreigners with favor. In discussing the question of mission work in Lhasa, the commander was very favorably impressed, and forwarded to the Dalai Lama a letter in which Dr. Shelton requested permission to open work in Lhasa.

A LLAMA PRIEST OF TIBET

During the fighting on the Tibetan border last summer Dr. Shelton went to Chambdo at the request of Mr. E. Teichman, the British Consul from Ta cheinlu and the Galön Lama. This Galön Lama is a personage of great authority, only the two kings of Tibet and the Dalai Lama having authority over him. The doctor found unspeakable conditions among the wounded soldiers who had been lying for two months without medical aid. One man had all his lower jaw shot away and all the wounds were stinking. Dr. Shelton operated for four days, working each day as long as he could stand.

The Galön Lama ordered that all the needs of the doctor should receive prompt attention. Speaking of foreigners, the Lama said that the Tibetans had been forced to keep out foreigners because of a treaty with the Chinese; but that now the treaty is no longer in force. The doctor has a great reputation in that country and was promised help if he would come to Chambdo and build a hospital. At parting, the Lama presented the doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver, expressing the hope that they would be friends for life. All this, coming from one of such high authority, cannot be too strongly emphasized.

Dr. Shelton noticed many changes amongst the masses of the Tibetans. Most of them wore foreign hats and many had foreign shoes. One had a camera and could use it well. The presence of foreign cloth, foreign sugar, foreign tobacco, foreign shoes, the craze for foreign goods, and the development of manufacturing (the Tibetans manufacture ammunition for Hotchkiss field pieces) are signs of Tibet's new life.

Three main reasons for the changed attitude of Tibetans are (1) the weakening of Chinese influences, (2) "The Younghusband Expedition," and (3) the visits of Tibetans to foreign countries.

Since the year 1720 China has controlled Tibet's foreign policy which followed China's former hostile attitude toward foreigners. Tibet was commanded to have intercourse with China alone, and the minds of the Tibetans were filled with an exaggerated account of the early Chinese notion of missionary work. But the Chinese injustice, treachery and cruelty toward the Tibetans has caused them to throw off the Chinese yoke and rise in defense of their rights. Thus Tibet is now practically an independent nation.

"The Younghusband Expedition" broke the spell of ignorance which the Chinese had cast around the Tibetans. It was a great revelation to them to find that a foreign army could march into their capital, do no looting, show acts of kindness, and retire peaceably even to the last man. The treatment of Tibetan captives at the hands of the British went to the Tibetans' hearts, for they had never seen anything like it.

Then the Tibetans began to travel abroad. At Chambdo, Dr. Shelton met a Tibetan colonel, who had visited all the important countries of Europe, Asia and Africa, and was only sorry that he could not afford to visit America. One officer spoke English. Another had a son in London. The observations of these travelers are reported at home and make tremendous impressions. Foreign ideas are being readily adopted, including foreign military tactics, dress, and treatment of prisoners.

This situation must appeal with irresistible force to every Christian. We have been waiting at the closed door of Tibet for the past fifteen years. Now that door is open. We must enter or perish, like the Israelites in the Wilderness. The Christian is a saviour. Saving others is the function of the Christian life. To resist the appeal of this open door is to quench the spirit of Christ, and to invite spiritual death.

The appeal of the situation reaches further than America; it reaches heaven. There it becomes imperative. From that seat of highest authority, a command is issued: "Save the Tibetans." To every disciple of Christ, this command is uttered in a voice which speaks in tones more imperative than the thunders of Sinai—in tones of love.

The situation demands immediate action. God will accomplish His purpose in Tibet even if some of His disciples are disobedient, but it will be to our discredit and condemnation. An evangelist and a doctor should open a station at Chambdo at once. A day school, Bible school, and dispensary should be instituted immediately. The prayers of the Church for open doors are answered. Now is the time to go up and possess the land for Christ.

PROGRESS IN INDIA IN CHARACTER AND SELF SUPPORT
Chair caning at an Industrial Mission

India's National and Christian Progress

BY BISHOP FRANK W. WARNE, D. D., INDIA

Missionary Bishop of the Methodist Episcopal Church

THE millions of India's poor are suffering more than those of most other nations in the present increase in the cost of living. Their sufferings are further intensified by a scourge of plague and a failure of rain in northern India, which has added famine conditions.

As an outcome of her share in the war, India will more quickly attain to her new national aspirations calling for "responsible self-government." India's most extreme agitators have not asked for separation from the British Empire, but only to be part of the Empire like Canada and Australia. The British Government is putting forth an honest attempt to grant India a regime of constitutional government which will open the way for the full stature of her self-government within the Empire. Great Britain with her genius for education and colonial government will surely save India from Russia's sorrows and will guide her safely to national greatness; and as an outcome, three hundred millions of our cousins of "Aryan brown" will take their place as one of the great countries composing the British Empire.

The war has given India a clearer conception of the true Christian spirit. When the struggle first began between so-called Christian nations, India's non-Christians felt that Christianity had

failed, but later when America offered her sacrificial service for the liberty of oppressed peoples, asking neither indemnity nor territory, India recognized that such a spirit could emanate only from Christ. India further saw that Christ's teaching concerning love and justice must come to have world wide application—the "Government shall be upon His shoulders." India has seen that she must cease to oppress her outcast millions and must in a new sense practice toward them justice and helpfulness. These new conceptions will be incorporated into India's new national and Christian development, and will hasten the hour when Great Britain may give to her the measure of self-government she asks.

With these developments, the war will in many ways vitally aid the cause of missions and reforms in India. Think of this: among the five or more million Indians in various capacities now in the war on the battle fronts of France, Mesopotamia, Africa, Egypt, the Dardanelles, Saloniki and Central Asia, very few before the war had a horizon larger than their local village life, but they will return after having associated with people from many lands, with a world vision of domestic, social, political and religious reforms and with a soldierly purpose to put them into effect in India.

An Indian minister tells of holding a service in an out-of-the-way interior village, when a returned and wounded Mohammedan soldier rose and gave this testimony: "I know that this Jesus religion is true. When I was lying out on the battle field among other wounded men, the followers of this religion came out, braving the falling shells, and carried us away and tenderly cared for our wounds. They bore upon the sleeves of their white robes the emblem of the cross on which their Christ gave His life for the world, and dyed with the color of the blood he shed."

In this way millions of returned Indians will witness for Christ and advance India's social, economical, political and religious transformation, and will everywhere reinforce the work of the missionary.

India's mass movement, which has been called the greatest since the founding of the Christian Church, has not only not abated under war conditions, but is spreading in dimension and growing in spiritual power. In the first "Acts of the Apostles" three thousand were baptized in a day, but in India's "New Acts of the Apostles" three thousand are baptized in the various missions every two weeks. India's mass movements with their urgent call for the education of the multitudes of untaught children coming into the Christian churches, the training of the necessary workers to keep pace with the movement, and the shepherding of the new converts gives to the churches of America one of the greatest Macedonian calls of history.

The Peril of Persia

Stirring events in Urumia, Persia, and the remarkable way in which word was brought of the condition of the missionaries there.

BY REV. FREDERICK G. COAN, D. D., URUMIA, PERSIA

Missionary of the Presbyterian Church, U. S. A.

NORTHWESTERN Persia is in the grip of an awful famine. The events of the past few months surpass in their horrors and dangers even those of the never-to-be-forgotten year 1915.

When the Russian forces were withdrawn from Persia as a result of the demobilization of her armies several thousands of Armenians and Syrians—refugees from Turkey—were left well armed and with ammunition. The Moslems resented the fact and tried to disarm the Christians. This resulted in fighting in which men on both sides were killed. The Moslems were overpowered in Urumia as well as in Salmas and came to the Mission yards with flags of truce. They surrendered and promised to hand over all arms and ammunition—a promise that was not kept.

A widespread plan on the part of the Moslems to bring in outside forces and wipe out the Christian population was only prevented from execution by the bravery of the Christians who fought against superior numbers with the courage of despair.

The Syrian Patriarch Mar Shimun, a man of intelligence and most attractive bearing, was in Urumia at the time of the fighting, and was asked by the Persian authorities to go to Salmas to quell the disturbances there between the Armenians and Syrians on one hand, and the Persians and Kurds on the other. He was led into an ambush and, with some 200 followers, was most brutally murdered by the noted Kurdish chief and outlaw, Simku. This dastardly act greatly aroused the indignation of the Assyrians who avenged the act by killing Simku and two of his brothers with over a thousand of his followers. Fighting has been going on ever since and the Christians have beaten off repeated attacks by the Turks and Kurds.

A letter received a week ago from my daughter, Mrs. Richards, describes the remarkable way in which they were able to get word out to the world after being bottled up tightly for five months. One morning hearing an unusual sound, they went to the roof and to their amazement and joy saw a biplane flying over their compound. The lone Englishman who was in it waved to them and when he alighted in a field near by they learned that he had flown 150 miles that morning, from Kazvin, Persia, to find out what had happened to this lonely outpost with its small force of Americans.

Lieut. Pennington told them that he was ready to take out any letters they might have, and he left the next day, July 8th, with the first word that was carried through from Urumia since February. Thousands of refugees, Armenian and Syrian from Van, Salmas, and the villages around Urumia, were then camped near the city with their animals and few belongings, ready for flight at a moment's notice.

A letter from Mr. McDowell, written from Baghdad on September 6th, supplies the last link in this tale of sorrow. Just prior to the arrival of the Turks, one of the Syrian leaders with his force went south to meet the English soldiers who were being sent to relieve Urumia. This departure started a panic among the people and some 70,000 started after them in mad flight. Dr. William A. Shedd and his wife, after making a vain attempt to bring them back, went with the multitude, hoping that they might be able to keep some order and protect the helpless in the attack that was sure to follow. A letter from Mrs. Shedd written from Hamadan on August 26th gives one of the saddest and most tragic stories in the history of our Persian Mission.

After fleeing for five days, with increasing distress among the weary, footsore, frightened and hungry refugees, the Kurds overtook the Assyrians and attacked the rear guard. Hearing that the English forces were at Sain Kala—not far ahead—they whipped up their weary horses and pressed on.

The panic and mad rush of the poor people to get on to where the English were, was terrible. The roads became jammed, carts broke down, goods were flung away. The people clung to their money and bread, but the villages, through which they passed, were mostly deserted and many perished from hunger.

At last they reached Sain Kala six days travel from Urumia and met Major Moore and Captain Reed with a small force of some 150 soldiers. But hardly had they reached there before a small force, sent to the rear to protect the laggards, came back with the report that large forces of the enemy were pursuing them.

The thousands of weary refugees began to move again like a great avalanche. Soon after reaching camp Dr. Shedd who was worn out by the terrible experiences he had passed through, showed signs of illness, but with Dr. Jessie Yonan, a Syrian physician and their servants and drivers, they were obliged to move forward. The doctor had no medicine, there was no food, and the oil had given out, so that they could not even light a lantern. The sound of firing again warned them they must move on and the dying man was placed in the cart and carried over the rough roads. Two hours later a doctor arrived and found that Dr. Shedd was suffering from cholera. Soon afterward he passed away, and without shroud or coffin was laid to rest on the hillside. Alone in her sorrow the

stricken wife went on, finally reaching Hamadan after 26 days of hard journey.

The refugees to the number of some 50,000 or more divided, some finally landing at Hamadan and others pressing on to Bakuba, 40 miles north-west of Baghdad. The missionaries who remained in Urumia with some 5,000 Christians, seem not to have been molested, although several prominent men were hung and 600 girls carried off into captivity by the Moslems and Kurds.

What will be the future of Persia?

We believe that God's work, so faithfully begun in Persia, will not be destroyed. As Mohammedans realize how they have been led astray and how their political power is forever gone in the "Near East," we hope that they will turn to better things.

The challenge comes to the Church to go to these deluded, mistaken people, so long enemies of the Church of Christ and to explain to them the Gospel of peace, forgiveness and love.

American Influence in Bulgaria

BY THE REV. EDWARD B. HASKELL, D. D., BULGARIA

Missionary of the American Board, 1891

IT was about the middle of the nineteenth century that the Bulgarians, a race whose very existence was almost forgotten by the outside world, attracted the attention of Cyrus Hamlin, Elias Riggs and others of the great missionary statesmen then regnant in Constantinople. In fact as early as 1841 or 1842 Dr. Riggs, the wonderful linguist (who was a leading member of each of the committees which translated the Bible into modern Greek, Armenian, Turkish and Bulgarian) issued a little paper-covered Bulgarian grammar in English. He stated in the preface that he was prompted to do so by his hope that his countrymen would be aroused some day to take an interest in the Bulgarians, and would then find his grammar ready to aid them in acquiring the language. His hope and faith were justified when the American Methodists began a work between the Danube and the Balkan Mts. in 1857, and the American Board authorized its Western Turkey Mission to "take on" the Bulgarians south of the Balkans in 1858.

It may be wise here briefly to reply to the question so often asked, "Why establish missions in the Balkans at all when the non-Moslem races already were members of the Eastern Orthodox Church?" Let us recall that the Turkish conquest of the Balkan Peninsula was completed shortly before the first stirrings of the Reformation took place under John Hus. The report of the Carnegie Commission on the Balkan Wars very aptly describes this conquest as "leveling all the nationalities and preserving them all

alike in a condition of torpor, in a manner comparable to the action of a vast refrigerator." Now imagine the circumstances reversed, with Eastern Europe left free and Western European development arrested at just the stage which religion and education had reached in the year 1400. Then suppose that such men as Luther and Calvin had arisen in Russia and Greece, and the progress which followed their labors had taken place in Eastern Europe. Would it have been proper or improper, brotherly or unbrotherly, for Eastern Christians to have sent emissaries bearing their religious and educational acquirements into Western Europe? The British "Diplomatist" who wrote that remarkable book, "Nationalism and War in the Near East," says that we westerners "can scarcely realize the disadvantage to the growth of a community whose progressive forces get no inspiration from Protestantism and whose conservative forces are not firmly founded in Catholicity." He deplores the degradation of the various branches of the Eastern Church into political machines so that, for example, "The Christian Churches of Macedonia are of ethnological rather than of ethical importance." He affirms that "the autocephalous Christian Churches of Eastern Europe have contributed nothing as evangelizing influences to the maintenance there of peace and goodwill; while, as educational influences, they have contributed only to the growth of nationality (chauvinism), and have failed to exercise any influence on the new spiritual life of the Balkan Peninsula." This heavy indictment from an entirely non-missionary source would seem abundant justification for evangelical missions in the Levant.

Before passing on let me mention a contrast to the last quotation above, which I love to remember. For some years before the Balkan wars the Greek and Bulgarian evangelical churches of Salonica were accustomed to celebrate the January week of prayer in unison, the meetings being held three evenings in the Greek and three in the Bulgarian chapel. The same hymns, translated from the English, were sung in both languages at once, and the readings, prayers and remarks were alternately in each. After the deplorable second Balkan war I feared that relations between the races were too strained for our usual procedure. But when the natives were asked their opinion, they said, "Why not? Is Christ divided?" And in the meetings of that year not an unbrotherly word was spoken, nor was there less power and unction than usual.

Returning to the Bulgarian work, one of the first moves made by the missionaries was the establishment of a monthly paper, the *Zornitza* or "Morning Star," which later became a weekly. There was a hiatus of several months between the appearance of the first and second numbers. Having made his perfectly reasonable petition to the Turkish authorities for a permit to publish,

NEEDING DEVELOPMENT—A TYPICAL SCENE IN BULGARIA

the editor put out his first number with innocent confidence that the "formalities" would be over in a few days. "Thereby hangs a tale" worth repeating. One day during the months of waiting the American Minister met the Grand Vizier at some function and took advantage of the opportunity to ask,

"By the way, your Excellency, what are the prospects for that little Bulgarian paper which some of my countrymen wish to publish?"

"You mean that republican journal?" said the Vizier.

"Oh, no, your Excellency," replied the Minister, "you have been misinformed. It is not to be a political but a religious sheet."

"But is it not to be Protestant?"—"Yes, your Excellency."

"Well, Protestantism is republicanism."

The wily autocrat sensed the situation with unerring instinct. Without any effort on their part to instigate revolution or even to stir up discontent, it undoubtedly is true that the missionaries hastened the overthrow of Turkish rule. The following story showing the feeling of another autocrat was told me by a classmate. He was traveling in the Balkans in the late nineties and chanced to be at Cettinje when Prince Ferdinand of Bulgaria was visiting Prince Nicholas of Montenegro. My friend had introductions to royalty which caused him to be invited to accompany the two princes on a walk. In order to sound him he casually remarked to Ferdinand,

"By the way, you have some American missionaries in Bulgaria, haven't you? What do you think of them?"

"Well, they are rather a nuisance, as they divide up the people", said his Highness.

"But," broke in Nicholas with a slap on Ferdinand's shoulder, "had there been no American missionaries there would have been no Bulgaria."

"That may be true", replied Ferdinand with a shrug.

The statement of Nicholas was an exaggeration, as was an editorial statement in the London *Times,* some years ago, that the Bulgarians owed their emancipation to the *Zornitza.* But the *Zornitza,* which today is the oldest Bulgarian paper extant, undoubtedly did a great work. While treating all subjects from an evangelical Christian standpoint it never was sectarian, and avoided attacks on the Orthodox Church. It thus entered hundreds of villages never visited by a preacher and was valued by a multitude of Orthodox readers. The editor once told me that copies sent to villages often were read aloud at the village cafés and passed from hand to hand, until each probably had reached twenty people. The Bulgarian word for newspaper is *vestnik,* but the *Zornitza,* being the first and best known paper among them, many Macedonians supposed that *zornitza* was the generic term. A postal clerk at Monastir in 1893-4 used often to tell me, "No *zornitas* came today"—meaning that no American papers had arrived.

Besides the weekly, our publication department prepared many books and tracts which were widely scattered by colporters, together with the Scriptures translated by missionaries and published by the British and American Bible Societies. There was very little controversial literature in the output, the truth being presented in a positive form and left to make its way. It would be a just criticism that too much was translated from the English without adaptation to local conditions, and that dogma was too prominent. But on the whole, a great deal of genuinely ethical and Christian leaven has worked its way into Bulgarian society through the press. After *Zornitza* became a weekly it published a monthly for children, and the Methodist Mission began a monthly named "Christian World," in which some valuable books were run as serials. Some years ago an Orthodox writer, speaking most candidly in a Sofia magazine on the beneficial influence of the Protestant movement in Bulgaria, pointed enviously to its literary activity, citing its seven religious periodicals, weekly, monthly, juvenile and temperance, in contrast with one little Orthodox paper for priests.

The preaching done by the missions has been of the same nature as their publications, with rarely a reference to or attack upon the Eastern Church. The presentation of truth and the appeals to conscience and will are exactly such as one hears in an

ordinary Congregationalist or Methodist pulpit in America. A two-fold result has followed both the preaching and the literature. Some people have felt that the old Church did not furnish them the spiritual food which they wished and so have organized evangelical churches. Others have been stirred to try to be better Christians within the old Church. Among the latter a strong reform party has arisen, including many of the younger priests. The text books for teaching religion in the public schools have been so purged of superstition as to make one pastor call them "evangelized."

So much has been written of the influence of Robert College and the Women's College at Constantinople on Bulgarian political and social life that it is unnecessary to say more here. Those institutions have been patronized by the comparatively wealthy, while the middle and poorer classes have turned to the less widely known mission schools at Samokov. It was a striking fact that these schools never had been so full as in 1917-18 when so many were insisting that we ought to declare war on Bulgaria. I would not be understood as implying that Bulgaria owes her educational system—one of the most thorough in Europe—to America. The Bulgar has been inclined to over-estimate the value of intellectual as compared with spiritual training, and would have sought education anyhow. The establishment of American schools among the people near the beginning of their national renaissance doubtless contributed to their intellectual advance. And those among them who value character as an educational product value our schools. Whatever be the cause, the Bulgarians spend annually for education double the amount per capita spent by any other Balkan race, and have reduced their illiteracy, in forty years of emancipation, to less than half what it is in the adjoining States after their eighty years of freedom.

There is a wide-spread feeling today that American Christian influence has amounted to nothing in Bulgaria because she took the wrong side in the war and because she committed atrocities. It scarcely is just to condemn a whole people for the action of a Bourbon King, and it is only right to remind ourselves that a willingness on the part of Bulgaria's neighbors to rectify the inequities of the 1913 Bucharest Treaty would have made it impossible for the King to enlist her against them. As to atrocities—most of them did not happen. When Balkan races vilify one another the old resident among them discounts their charges about 75%. I have learned, for instance, that a horrible "hymn of hate" attributed to a Bulgar was not written by him and has not appeared in any Bulgarian publication. It is part of a "fabricated" slander campaign, such as those races fabricate easier than we fabricate ships. Bulgaria is as unable now as in 1913 to get any reply to the charges against her circulated outside her borders,

and unsportsmanlike advantage is being taken of the situation in order to influence the coming Peace Congress.

My own quarter century of mission life has mostly been spent in Macedonia, where I have formed warm friendships with members of all the Balkan races. I realize that the period of work among them has been too short, and the human and financial forces employed too inadequate, to transform the national life. The Bulgars have proved the most responsive to American Christian influence of any Balkan people. Yet it would be presumptious to claim that all their progress is due to it. It has had some share, however, in producing the following results:

1. A religious tolerance unapproached elsewhere in the Levant. While the constitution of every Balkan State guarantees religious liberty to its subjects, those outside Bulgaria also forbid criticism of or conversions from the "Pravo Slav" (Slavic for "Orthodox") Church. This curious self-contradiction is explained on the ground that religious liberty means the right to exercise undisturbed the religion in which you were born, the religion of your parents. You may not choose a new form for yourself unless you change from something else to Orthodox.

A lady who passed through Greece in 1914, recently told me that she saw some men looking out of the prison windows at Patras. She learned that twenty-three of them were there for having met together to read the Bible in modern Greek. The Greek constitution makes it a crime to sell, give away or own any Scripture portion in the spoken language of the people. Such a law is unthinkable in connection with Bulgaria. It is to be hoped that Prime Minister Venezelos, with his English proclivities and general breadth of view, will succeed in securing the repeal of this mediaeval article, and of unjust discriminations against non-conformists in certain of the Greek laws. Probably Montenegro is the only remaining European country which prohibits colporteurs from circulating the Scriptures within its territory.

In 1911 I talked with English "Plymouth Brethren" who have tried to work in Roumania. Their meetings had to be held secretly in private houses and frequently shifted to various quarters of Bucharest, lest the police discover them and arrest all in attendance.

In Belgrade a German Lutheran Church was tolerated, but no Protestant preaching in Serbian. A Scot named McKenzie, an earnest Christian and philanthropist lived there for years. The Serbs so honored him as to name a street for him—but never allowed him to hold a service in the church building which he erected at his own expense on that street. A little Baptist sect called "Nazoréi" has secured a precarious footing in Serbia. Its members often have been beaten and imprisoned by the police. In January 1914

one of them told me in Belgrade that he had been tried that very day for attending a meeting. On the report of secret government agents who were present, all the men in attendance were sentenced to imprisonment for a month and all the women for two weeks. They had appealed the case, but if the sentence was sustained it would be my friend's seventh imprisonment for his faith.

After all that has been done for Montenegro, Roumania and Serbia in the war by nations outside the Eastern Orthodox Churches, and after the chastening experiences of the past three years, one may confidently expect that these states will cease to persecute dissenters from their establishments. In Serbia, at least, there are signs pointing in this direction. Whether Roumania will extend to the Jews the toleration which they enjoy in Bulgaria remains to be seen.

In Bulgaria the ecclesiastics, as everywhere, are intolerant and desirous to persecute. They have instigated sporadic outbursts of mob fanaticism, and cases of official injustice. But I never knew of a prosecution or an imprisonment on a religious accusation. Bulgaria alone of the Balkan States recognizes the legality of marriages performed for its subjects by Protestant pastors, exempts such pastors from military service the same as Orthodox priests, and frees their church buildings from taxation.

2. The temperance cause has made great progress in Bulgaria. Many temperance societies have been organized, which publish a monthly organ, and an extensive literature created. The Ministry of Education co-operated with the late Dr. J. F. Clarke in sending this literature to every school in Bulgaria and Macedonia. From 1907 to the end of 1910 Dr. Clarke published 350,000 copies of temperance tracts with 4,422,200 pages. Undoubtedly Bulgaria will be the first Balkan State to adopt any temperance legislation.

3. The great advance of socialism in Bulgaria shows an interest in human welfare, an idealism and a spirit of brotherhood which are essentially Christian virtues. The movement challenges the missions to be more alert in proclaiming a sane social Gospel.

4. There can be no doubt that it was in response to the American Christian influences which have been at work among them for 60 years that the Bulgarians so stubbornly resisted the tremendous pressure put upon them by Germany and Austria to break relations with the United States in April, 1917. A leading statesman said to me, "We owe all that we are to America, and if there ever is war between the two countries it will be by her act and not ours."

The fact that we did not declare war on her will create a more friendly feeling toward us in Bulgaria than ever before. If, while recognizing the rights and aspirations of the other Balkan States, we also grant the Macedonians the privilege of self-deter-

mination, Bulgarian gratitude will know no bounds, and the American missions will see before them opportunities which it will be difficult to live up to. After all, was not "Mr. Britling" right when, with vision clarified by a great sorrow, he said, "It does not matter in the least what we owe to Serbia or what we owe to Italy. We have got to set this world on a different footing. We have got to set up the world at last—on justice and reason. The Treaty of Bucharest [1913] was an evil treaty. It must be undone. Whatever this German king of Bulgaria does, that treaty must be undone and the Bulgarians united again into one people. They must have themselves, whatever punishment they deserve, they must have nothing more, whatever reward they win." No juster word has been spoken.

The Missionary Situation in Bantu Africa

BY REV. JAMES DEXTER TAYLOR, D. D.
Missionary of the American Board in South Africa

AFTER the huge expenditures of money and life which have been required to end German political power in Africa, and after the revelations of the abuse of that power in cruelty and repression to the native races, it may fairly be assumed that there will be no thought of its restoration. The peace conference may either confirm the possession of the colonies by Great Britain and France or may bring them under international control. Great Britain has made an enviable reputation in the government of subject races and is sympathetic with Missionary work. The suggestion has been made that the United States of America assume responsibility for these great areas, but it is not likely that such a plan would be seriously considered. The British government has already taken steps to conserve the results of German mission work in Togoland and in East Africa by asking in the former case the United Free Church of Scotland and in the latter the Africa Inland Mission to take over German stations. Reports of French opposition to mission work on the Gold Coast indicate that some pressure may be required to secure fuller co-operation on the part of the French government with missionary effort.

Central Africa at this moment of history offers the most striking field for the exercise of such internationalism as is proposed in the League of Nations. The policy of non-interference with the internal affairs of sovereign states seems about to suffer some modifications with Russia, Austria, Turkey and Germany on the operating table, to say nothing of the possibility of Ireland becom-

ing an international question. And there are still plenty of instances of injustice on a large scale and plenty of problems of adjustment between ruling and subject peoples in Africa to give scope for the most patient and broad-minded statesmanship, if we have now actually reached the point when the democratic nations are ready to take up the mission of making a democratic world. In any case, with Germany's policy of exploitation abandoned and the growing recognition by governments and students of African ethnology that Christian missions offer the surest hope for the uplift of the native races, and their adjustment to the demands of developing civilization, the year 1919 promises to be a momentous year for African missions if the church will respond to the call of the Master as loyally as the country has responded to the call of the President.

REASONS FOR THE BRIGHTER OUTLOOK IN AFRICA

A Mission School in East Africa

The South African Government has withdrawn, at least till after the war, its Native Land Act, a very sweeping piece of legislation aimed at territorial separation throughout the Union. The reports of the local commissions, which were appointed to reconsider the allocations of territory made by the original Commission, recommended such additions to the proposed natives' areas as were impossible to secure with the native race politically powerless and the white race unready to deal with the problem in a generous spirit. Moreover it was found that the feeling of the natives against the Act was growing in intensity to a degree that was causing serious unrest.

The Committee of the Aborigines Protection Society is engaged in what is characterized as "its most gigantic effort since the abolition of slavery" in dealing with a proposal of the Rhodesian government to exchange 6,000,000 acres of native reserves for 5,000,000 of other land. The question of the Chartered Company's claim to land in Rhodesia exceeding in extent the whole of Great Britain has been decided against the Company and native titles are to that degree confirmed. The problem of the natives' relation to the land increases in intensity in South Africa. The rapid increase of floating populations at the labor centers unattached to the soil, and the intensification of unfavorable economic conditions by war prices presents a fertile soil for the agitator. Strikes and boycotts, dangerous weapons in the hands of people at the African stage of development, are becoming frequent. Racial feeling is running high and these conditions are reacting upon South African missions in a resurgence of independent and schismatic movements and a general hair-trigger condition among those congregations most in touch with the influences of the gold fields.

The situation demands on the one hand intensification of effort to train the native agriculturally and industrially and to keep him on the land, and on the other hand of the effort to interpret Christianity and civilization to him at the labor centers in the form of better homes, provision for entertainment and instruction in leisure time, under the auspices of the church, and general social betterment. Not only the mining centers but every African seaport and large town calls for this type of evangelism. But neither industrial training nor social service can save the native socially till the land problem is solved. The Act recently withdrawn was initiated in the interest of the European. In the coming reconstruction new legislation in the interest of the native must give him a fair share of the land and security of tenure on an individual basis, as fast as he becomes able to make effective use of such tenure.

PROBLEMS OF RECONSTRUCTION

In the Kamerun war scattered the native populations, mission stations and funds were seized by the German army; in German East Africa hundreds of thousands of natives were taken for transport, besides those in the fighting forces, whole tribes were broken up and homes destroyed by their women being taken away by the troops. There will be serious loss by the suspension of German missions, but good progress has been made in reconstruction efforts. The United Free Church of Scotland has bravely assumed the burden of the work in Togoland. The American Presbyterians came through with only 6% losses in the Kamerun and actually more than doubled the native contributions. They have put through with remarkable speed the substitution of French for

German in the schools. In East Africa the Africa Inland Mission has taken over a large group of former German stations. In Kiziba the native church of Uganda is undertaking a splendid foreign mission enterprise and has already more than doubled the former number of German out-stations.

Perhaps the greatest problem of reconstruction after the war will be the readmission of the great evangelizing force represented by the missionary churches of Germany into a share in the missionary enterprise.

THE LIQUOR PROBLEM

The progress of the prohibition movement in America is certain to react favorably on Africa, but vigilance will be needed to see that the interests driven out here do not seek a foot-hold in Africa as they are doing in China. In South Africa which has been characterized as "among the most hopelessly liquor-ridden countries in the world" the grape growing trade has been making a new drive for the privilege of selling Cape wines to the natives on the Rand. Persistent efforts are being made to introduce the Durban system of municipal manufacture and sale of native beer on the Rand in the face of the fact that sales have more than tripled since the system began, being now $12,000 per month. The illicit liquor traffic is responsible for 76% of the male inmates of South African jails and 58% of the females, and yet there is a stronger demand for relaxation of the laws on the ground that they cause crime, than for prohibition which would abolish the crime. Belgium has declared for "bone-dry" prohibition to natives in her African territories.

It is refreshing to learn of a distillery closed in Portuguese Angola, and of Sir F. D. Lugard's appeal that Nigeria, having raised from other sources the £1,140,000 of revenue lost by the suspension of the liquor importation in 1918, shall continue to do so.

The temperance forces should seize the opportunity to make prohibition for the native races of Africa a leading issue in the peace discussions relating to the status and future of Africa, and they should start a campaign among the white churches of South Africa for general prohibition.

MISSIONARY UNITY AND CO-OPERATION

The Protestant Boards in the Kamerun have agreed upon a division on geographical lines of the entire field. The Conference consists of the American Presbyterians and Baptists and the German-Swiss Gossner and Basel missions. The Kikuyu Conference, undeterred by its rebuff of a few years ago, has held a further meeting this year and reaffirmed its determination not to rest till all the societies concerned have a common ministry and one church. In German East Africa during the campaign the same societies organized a daily prayer meeting for the Mission Volunteer Military

Labor Corps, used on Sundays a service drawn up by the federation and on the first Sunday of each month had a common communion service.

The General Missionary Conference of South Africa has held no meeting since 1912, but will face the problems of reconstruction with Kikuyu's splendid example before it. One of its major undertakings will be a co-operative survey of the South African field.

A Year of Latin American Missions

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

THE most remarkable development in the missionary situation in Latin America during the last year is the growing confidence manifested by the people of those lands toward the United States. The well known prejudice that has hitherto existed in every country from Mexico to Chile has always been a great barrier to mission work. North America's sacrifice of her profits on munitions with her unselfish entrance into the World War as a crusade for righteousness and true Democracy has given Latin Americans a real appreciation of her idealism and a desire for her friendship. "American Solidarity" has come to be the most popular phrase in Latin America. The establishment of North American banks, steamship lines and many new commercial houses has added much to these closer relations. Trade between the United States and Latin America increased more than a billion dollars last year.

The great increase in the number of students from the South coming to this country is another indication of this growing friendship. At the Student Conferences in Northfield and Lake Geneva there were enthusiastic groups of these students earnestly seeking to solve their spiritual problems. The Brazilian government has recently sent to this country twenty-seven graduate students who are to take two-year courses in agriculture, forestry, sanitation and engineering, to return to their country with these North American methods to help develop the marvelous physical resources of their country. The missionary forces have impressed Brazil to such an extent that missionary leaders in this country were requested to meet the students and advise them concerning the institutions they should attend and help them in other ways to get the most out of their stay in North America. It is probable that the number of such students financed by the Government will reach one hundred during the year.

Brazil has just offered to the Southern Presbyterian Mission in Brazil free use of a well equipped agricultural school with some 10,000 acres of land, in the State of Rio Grande do Norte, agreeing

to back the school for a period of fifty years, if the Mission would provide the leaders in the teaching force. They have also elected a former teacher in one of the mission schools to head a modern school of domestic science for young women, in Northern Brazil, and have paid her expenses to this country to secure seven other young women teachers, specifying that they like herself should have the missionary spirit.

There is a new hunger for religion among our southern neighbors. Most of the educated classes, before the World War, had concluded that religion could be eliminated from modern life, but many have come now to realize that they must have a spiritual basis for personal and national life. A university professor of Buenos Aires has suggested the calling of a Congress on Religion to consider what should be done in this matter. This, along with a new recognition of the importance of missionary work, as illustrated by Brazil's attitude in other cases, points to a most encouraging outlook for the new year.

TERRITORIAL OCCUPATION

The entire remaking of the missionary map of Mexico has been going on since the Cincinnati Conference in 1914, and this year has seen its practical consummation. This has meant the most revolutionary changes in missionary territory that have ever been accomplished in any mission field. At least one Board has surrendered all of its old territory and is going into an entirely new part of the country. Others are withdrawing from great stretches of territory, including several states and concentrating their work in those parts of their field where there is greatest need. *Seven of the nine Missionary Boards in Mexico* have now a clearly marked off territory for which they are particularly responsible. A deputation from the various Boards, visiting their fields in January is and will all meet together in conference in Mexico City for a final adjustment of their property matters. These arrangements have required the utmost confidence in one another's fair dealing. Their consummation, in spite of all the political disturbances and other difficulties, marks a new era in missionary cooperation.

In Cuba the territorial readjustments have, to a large extent, eliminated overlapping. The Disciples of Christ have withdrawn entirely, turning over their work to the Northern Presbyterians, who have also become responsible for most of the work of the Southern Presbyterians. Thus this field, where cooperation has been far from satisfactory, has gained greatly during the past year.

The missionary occupation of Santo Domingo has been emphasized by a visit of the Secretary of the Committee on Cooperation in Porto Rico, who has submitted a plan for the Porto Ricans themselves to cooperate with the Mission Boards in the occupation of Santo Domingo.

Central America has received more attention this year than ever before. The Northern Baptists sent a deputation to visit their work there and in Mexico. The responsibility for the six republics, including Panama, is now distributed among the Methodists, Baptists, and Presbyterians. These three Boards have requested Dr. Webster E. Browning, the Educational Secretary for the Committee on Cooperation in Latin America, to make a survey of educational conditions in all Central America, in order to develop a comprehensive program of cooperation in the educational work these Boards are developing there.

The Disciples of Christ have sent their [illegible] Paraguay, the territory which was recently [illegible] have voted to put $150,000 into a new school [illegible] ing received the promise of the President of [illegible] prominent men to place their children in the s[illegible]

The Young Women's Christian Association [illegible] two Secretaries to Rio de Janeiro to open its [illegible] South America.

EDUCATIONAL MISSIONS

The outstanding thing in the development of [illegible] tion this year has been the series of educational [illegible] by Dr. Webster E. Browning in Argentina, Chile, Bol[illegible] and Colombia. In each of these countries the evangelical teach[illegible] were brought together and, after discussing their problems, formed a series of findings which will guide them in their work for the next several years. Dr. Browning had remarkable receptions in several of the countries, by the national leaders of education. In Peru he was requested to give an afternoon to the National Educational Council. In Bolivia he was invited to lecture at the State Normal and the Jesuit College, after the leaders of those institutions had heard him in the Methodist school at La Paz.

The first professor for the Union Theological Seminary in Brazil has just sailed from New York. The rest of the faculty will be provided for in Brazil. The following bodies are cooperating: Presbyterians, North and South; Congregationalists; Independent Presbyterians; Methodists. The Episcopalians will also send students to the Seminary.

The Evangelical Seminary of Porto Rico has been approved by five Boards, and probably by this time the first meeting of the Trustees has been held and the matters of location and faculty decided.

The Mexican Evangelical Seminary has progressed in a remarkable way. The large rented building has been crowded, some twenty-eight students having been enrolled from the eight organizations that cooperate in the Seminary.

The International Faculty of Theology, which is to serve all South America as a graduate school for the training of evangelical leaders, has received the support of a sufficient number of Boards to guarantee its opening in Montevideo in 1920.

CHRISTIAN LITERATURE

The coordination of all of the forces that are working for literature, both at the home base and on the field, has been gradually going forward during the year under the Committee on Cooperation in Latin America. Dr. George B. Winton, Editorial Secretary, and Dr. Orts Gonzalez, editor of Spanish Literature, have given their whole time to the production of literature in Spanish. Prof. Erasmo Braga, of Campinas, Brazil, has just been appointed by this Committee as editor of Portuguese Literature, with headquarters in Brazil.

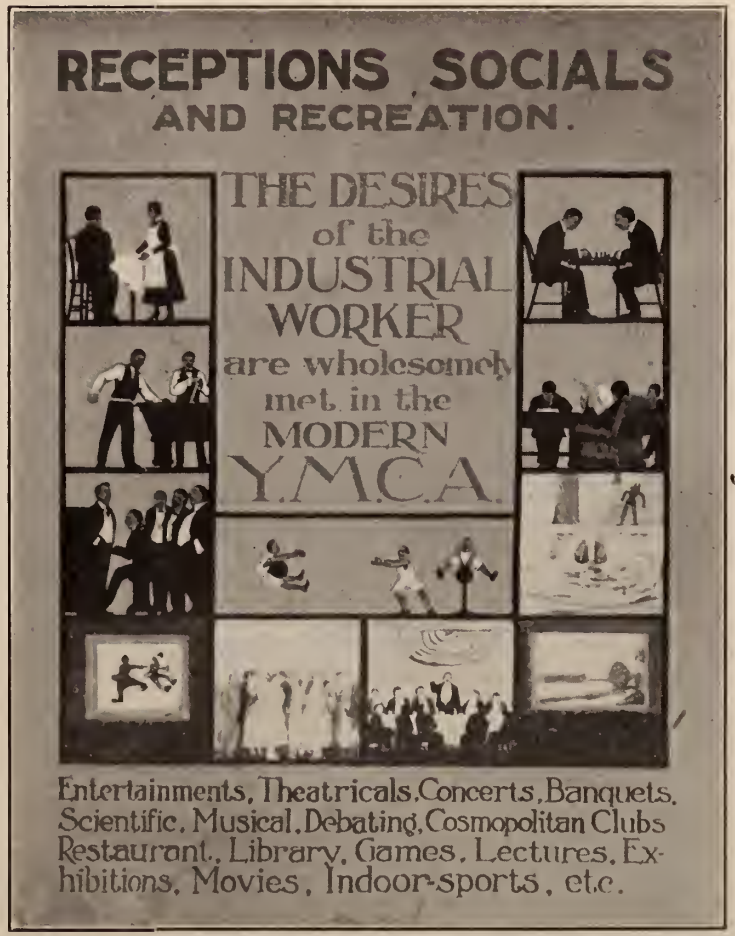
A program for the production of books has been outlined by the Committee on Literature of the Committee on Cooperation in Latin America, which includes some thirty titles, principally along the lines of apologetics, religious education and social service. Each Regional Committee has a sub-committee on literature which is working with the central committee in carrying out this program. A significant thing in this year's missionary history has been the publication of the Introduction to the Bible in Portugese, by Dr. José Carlos Rodriguez, former editor of the Journal of Commerce, of Rio de Janeiro.

SOCIAL SERVICE AND MEDICAL WORK

The Committee on Social Service, of the Evangelical Union of Porto Rico, has accomplished a large piece of work this year. Following the great victory for prohibition last year, they began a campaign against vice. With the aid of the military and civil authorities they closed practically all the houses of prostitution on the Island. The women who were confined in the jails were then organized into schools and taught to sew, cook, and in other ways to earn a living.

The Baptists have opened a new hospital in Pueblo, Mexico; the Presbyterians, a large dispensary in Vera Cruz. The Methodist Church in Buenos Aires raised a large sum to help their orphanage near that city and, almost immediately following, raised their quota of $200,000 (Argentine) for the Methodist Centenary. This was probably the largest amount of money ever raised in a campaign by an evangelical church in Latin America, and is indicative of what may be expected in future development.

With the closing of the great war, the world's attention is rapidly shifting from Europe to Latin America, where, in the next quarter of a century, we may expect the most important developments of any part of the world.



PRACTICAL TALKS AT FACTORIES
BIBLE CLASS AT SHOPS AND FACTORIES
NOON HOUR RECREATION
FOREIGN SOCIAL CLUBS
SUPERVISING ATHLETIC MEETS
ILLUSTRATED LECTURES AND MOVIES AT STREET MEETINGS
INTER FACTORY TWILIGHT ATHLETIC LEAGUES
SUNDAY SCHOOL AT CHURCHES AND MISSIONS
ENTERTAINMENT AT MISSION & FOREIGN SOCIETIES
ENGLISH FOR FOREIGNERS SHOPS, HALLS ETC.
CITIZENSHIP CLASSES IN HOMES CLUBS, ETC.
PICNICS, CELEBRATIONS, EXCURSIONS, ENTERTAINMENTS AT PARKS
HEALTH, SANITATION, SAFETY-FIRST THRIFT CAMPAIGNS
HIGH SCHOOL FORUMS DEBATING SOCIETIES
UNION CHURCH & YM.C.A. MEETING IN NEAR-BY TOWNS

SOME POSTERS USED IN THE INDUSTRIAL WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

HELPING THE WORKERS—A TUG OF WAR IN A SHIPYARD

The Needs of the Industrial Workers

BY FRED H. RINDGE, JR., M. A., NEW YORK

Secretary of the Industrial Department, International Committee, Y. M. C. A.

AMERICA realizes, as a result of the war experiences, that the "soldier in industry" is as vital a factor in the service of the nation and the world as is the soldier in arms. Nations have learned that they must regard the welfare of industrial workers as strictly as the welfare of soldiers at the front. The safety of the nation in time of war lies, as Prince Lvoff of Russia once expressed it, "in a union of the front and the rear."

Great leaders of our national and industrial life are already facing the problem of how to promote the welfare of our industrial workers. What is needed in time of war is no less important from a humanitarian and Christian standpoint in time of peace. It is essential that living conditions be right, and that rest and recreation be provided. England's "Health of Munition Workers Committee" made thorough investigations of conditions, and reported that, even from the standpoint of production alone, excessive hours did not pay. "Taking the country as a whole, the Committee is bound to record its impression that the munition workers in general have been allowed to reach a state of reduced efficiency and lowered health

which might have been avoided without the reduction of output by attention to the details of daily and weekly rest. * * * It is for the nation to safeguard the devotion of its workers by its foresight and watchfulness lest irreparable harm be done to body and mind both in this generation and the next."

These are strong words. Detailed studies revealed such facts as the following: A reduction of 12 percent in the hours of one plant resulted in a 23 per cent increase in hourly output and an actual rise of 8 per cent in total weekly output. In another instance an absolute increase of over 5 per cent in output resulted when the working day was reduced from 12 to 10 hours.

A NOON-DAY RELIGIOUS SERVICE IN A FACTORY

The problem before America is not merely to avoid the lowering of standards, but to definitely obtain and maintain higher standards. This is clearly evident in the advanced positions being taken by the War Industries Board, the National War Labor Board, the Labor Policies Board, and various other agencies of the Government which have attempted to deal firmly and wisely with the great industrial and social problems of the day. But efficiency and the welfare of the workers and their families depend upon the personal character and happiness of each individual worker. Christian agencies are therefore primarily the ones to which the world must look for the building of this character which is the final essential to safe industrial and social conditions. No matter how well we maintain, or how greatly we improve standards, there will always

be a tremendous need for the sort of thing for which the Christian Church and its agencies are responsible.

The Young Men's Christian Association has, during the past sixteen years, become increasingly efficient in its approach to the [illegible]ial and social problems, and by really serving the men [illegible]y in an all-round w[illegible] has proved both efficiency [illegible]. The Association considers its [illegible] [illegible]ed in industrial [illegible] [illegible] of thousands in [illegible] [illegible] its service to the workers [illegible].

A CLASS IN ENGLISH TO HELP PIANO FACTORY WORKERS

The service of the Association in industry is quite different from that of ordinary welfare work as generally conceived. Its field lies within the zone of agreements between employer and employee. It does not attempt to adjust issues, but to create a spirit in which adjustment of differences becomes easier. The Association is non-partisan, non-paternal, cooperative, and under trained leadership, with expert supervision, is adapted to all types and conditions, and yet it is more than neutral—it is mutual. The object of this work is to get the undivided message of the Association to both employers and employees, so that each shall manifest to the other as well as to all men in every relation of life that manly spirit of goodwill and unselfishness which controlled the life of Christ.

"Modifications in *program* may be necessary to meet industrial conditions, but no modification of *purpose* nor obscuring of

MENTAL DEVELOPMENT—A LITERARY CIRCLE AT HOME

objective has been found necessary or permissible." This marks the difference between the Association's work in industry and so-called welfare or social service work.

Industrial corporations have invested millions in city buildings of the Young Men's Christian Association, contribute generously toward annual maintenance and pay several hundred thousands for the support of industrial extension work. Herman H. Westinghouse declares: "The investment of our Company in the Association is the best investment we ever made," while Warren S. Stone, President of the Brotherhood of Locomotive Engineers believes: "It has been one of the great influences for better citizenship and better manhood, and has done more for the railroad and industrial men than any other one thing."

Those who are familiar merely with the city type of Y. M. C. A. do not realize the vast scope of its extension service—its religious and other shop meetings, its vast program of teaching English and citizenship to foreigners, promotion of health, safety and first aid, technical education, noon and after hours recreation, industrial athletic leagues, socials in plant and community and scores of other activities which help the "soldiers of industry" to get fit and stay fit.

It will be a surprise to many to learn that over 125,000 *industrial* men and boys are members of the Association. Nearly three million others attended religious and other shop meetings during

the past year and as many more were reached in other extension work. Most people are not familiar with the fact that in spite of the rapid growth in connection with distinctively war industries throughout the country, the greatest industrial needs are still in the cities, and there the Association program is most extensive. It has been found necessary not only to continue all the usual forms of work, but to promote rapidly industrial branches of city Associations, special buildings to serve industries in a much larger program of industrial work, and a specific form of organization by which a secretary is required to give all of his time to a particular plant. In the latter case he is still a member of the staff of the city Association, but has an office and equipment within the particular plant and devotes all his time and effort to the interest of the men and boys of that plant.

The industrial departments, in cotton mill villages, coal and metal mining communities, lumber towns, construction camps, and in many war industries, are working wonders. Over $5,000,000 has been contributed by industry toward the Y. M. C. A. buildings in connection with these industries *outside of cities* and over $500,000 a year is being contributed by the companies toward the support of the work. An equal amount is given by the employees themselves, thus making the Association's industrial program, in reality as it is in name, a *mutual* welfare enterprise. The Association is promoting all of its activities as far as possible through a committee of the workers themselves, thus affording to them the maximum of democracy and control.

The specially adapted work in nineteen Y. M. C. A. buildings in the various plants of the DuPont Powder Company is a good illustration. At Hopewell, Virginia, for example, when the boom was at its height, the Association buildings ran day and night in three eight-hour shifts with a staff of 103 secretaries and assistants. Twenty branches have been organized in the Colorado Fuel and Iron Company Mining Camps in as many months. Near Birmingham, Alabama, at the plant of the American Cast Iron Pipe Company, the normal work of the Association has, according to testimony of the Company, reduced accidents 47% in number and reduced lost time from accidents 55%. The output per man has increased 13% and the percentage of loss from defective work has been reduced one-third.

The Association, as a representative of the Church, has undertaken to lay out a program to serve the 30,000 workers in the Government arsenals, the 100,000 in the navy yards, about 500,000 in the shipyards, and the millions in munitions plants and other essential industries. One of the simplest and yet unique types of service which the Association has undertaken has been the enlistment of small gangs of high school boys under a responsible gang leader to work on the "short shift" from four to eight p. m. in the shipyards. In the spruce forests of the Pacific Coast there were about 110,000 enlisted men getting out spruce for airplanes in nearly three hundred different detachments, and the Association put a staff of twenty-five secretaries to work traveling from camp to camp organizing special service for these men.

In spite of this great economic result which the Association has produced, every effort is being made to hold uppermost the real religious message of the Association, as it is true today as never before, that the men and boys of industry are hungering for a realization of the Fatherhood of God and the Brotherhood of men. This the Association is helping to bring to them in a superlative way.

The coming of peace will increase rather than decrease the comprehensive activities planned for the soldiers and sailors and for the hundreds of thousands of workers of America and her Allies. The most comprehensive program of Christian service ever conceived is needed to prevent the period of demobilization from becoming a period of demoralization. Furthermore, these will be the months of most time available for putting on a really constructive program. Most of the present war industries will be continued and where necessary the product will be changed. Industry and industrial workers will always be with us, and during the coming critical period of reconstruction, the work of Christian agencies will be more necessary than ever.

The demand comes also from the industrial workers themselves. And it comes from the religion of Jesus Christ. May God help us to see the opportunity and to seize it!

IMPORTANT ANNIVERSARIES IN THE YEAR 1919

January

3rd—Krapf arrived at Mombasa to begin his East African Mission 1844. 75th anniversary. See "The Encyclopaedia of Missions."

8th—Birth of Matthew Tyson Yates, first missionary of the Southern Baptist Convention 1819. 100th anniversary. See "Servants of the King" by Speer.

February

21st—Public baptism of Ranavalona II. of Madagascar and her prime minister 1869. 50th anniversary. See "Thirty Years in Madagascar" by Matthews.

23rd—Death of Ziegenbalg 1719. 200th anniversary. See "New Acts of the Apostles" by Pierson.

March

21st—Birth of Mackay of Formosa 1844. 75th anniversary. See "From Far Formosa" by Mackay.

23rd—Founding of the Woman's Foreign Missionary Society of the M. E. Church 1869. 50th anniversary.

31st—Vanderkemp landed at Cape Town 1799. 120th anniversary. See "Heroes and Martyrs of the Missionary Enterprise" by Smith.

April

5th—Founding of the Foreign Missionary Society of the M. E. Church 1819. 100th anniversary. See "The Encyclopaedia of Missions."

24th—Birth of James Robertson, first Home Missionary Superintendent of Manitoba 1839. 80th anniversary. See "Servants of the King" by Speer.

24th—Death of Asahel Grant 1844. 75th anniversary. See "The Encyclopaedia of Missions."

May

2nd—Death of Henry Nott of Tahiti 1844. 75th anniversary. See "The Encyclopaedia of Missions."

10th—Completion of the Hawaiian Bible 1839. 80th anniversary. See "The Transformation of Hawaii" by Brain.

16th—Baptism of Pomare II. of Tahiti 1819. 100th anniversary. See "Christianity in Polynesia" by King.

June

8th—Doctor John Scudder sailed for Ceylon 1819. 100th anniversary. See "The Missionary Review," June, 1909.

27th—Baptism of Judson's first Burmese convert 1819. 100th anniversary. See "Life of Adoniram Judson" by Edward Judson.

28th—Birth of Allen Gardiner 1794. 125th anniversary.

July

4th —Founding of the South American Missionary Society 1844. 75th anniversary.

4th —Corner stone of Robert College laid 1869. 50th anniversary. See "My Life and Times" by Hamlin.

August

1st —Doctor John Kenneth Mackenzie called to treat the wife of Li Hung Chang 1879. 40th anniversary. See "John Kenneth Mackenzie" by Mrs. Bryson.

3rd—Dedication of the first Protestant church in Alaska at Fort Wrangell 1879. 40th anniversary. See "Life of Sheldon Jackson" by Stewart.

September

8th —Public burning of idols in Madagascar 1869. 50th anniversary. See "Thirty Years in Madagascar" by Matthews.

October

17th —First party of missionaries sailed for Hawaii 1819. 100th anniversary. See "Transformation of Hawaii" by Brain.

24th —Baptism of Paton's first convert on Aniwa 1869. 50th anniversary. See "The Autobiography of John G. Paton"

November

3rd—Fisk and Parsons sailed for Palestine 1819. 100th anniversary. See "Fifty-three Years in Syria" by Jessup.

3rd—Doctor Clara Swain and Isabella Thoburn sailed for India 1869. 50th anniversary. See "Eminent Missionary Women" by Gracey.

20th —Martyrdom of John Williams 1839. 80th anniversary. See "Modern Heroes of the Mission Field" by Walsh.

25th —Completion of Morrison's Chinese Bible 1819. 100th anniversary. See "The Uplift of China" by Smith.

December

27th —Marriage of Robert and Mary Moffat 1819. 100th anniversary. See "Lives of Robert and Mary Moffat" by John Moffat.

(*Note the number of medical missionary anniversaries*—Vanderkemp in March; Scudder in June; Mackenzie in August; Clara Swain in November.)

The Foreign Missions Conference will be held in New Haven, Conn. January 14th to 17th, 1919.

The Home Missions Council will be held at Wallace Lodge, Yonkers, N. Y. January 14th to 17th, 1919.

BEST METHODS

EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

BACK TO THE BIBLE

THERE was a time when the only available text-book for Mission Study was the Bible, and when a large part of the program of every missionary meeting was Bible reading. There is always danger in newly acquired wealth, and there are among us those who in this sudden acquisition of text-books and program materials, are crowding the Bible entirely out of plans and programs, or are giving it scant place. There are some who, in the multitude of new books to study, are finding no time for the study of the old Book.

A group of leaders at a conference last summer were talking about the lectures of one of the speakers who was one of the greatest professors of one of our greatest universities. For years they had recognized him as a forceful speaker, but this year he was speaking with compelling power and irresistible appeal. One day one of the leaders lingered in the class room and when he commented on this fact the professor made answer:

"My university realized that I was rapidly approaching the state of a squeezed lemon, so they granted me a year's leave of absence for study and research. I had planned to spend this year in the universities of England. When war conditions made that impossible I would not give up my year of research. I stayed at home, but I spent the year in research in my own study, and have discovered the New Testament."

In our missionary forces there are many who have reached or are approaching the state of the squeezed lemon, whose work would glow with a new light if they granted themselves a daily leave of absence of even an hour for research in that greatest of all missionary books—the Word of God. In the busy rush and hurry of our missionary service we are prone to crowd out the communion with God through His Words, without which our service is ashes.

"God never asks of us such busy labor
As leaves no time for sitting at His feet."

Missionary work would go forward with greater strides if missionary workers paused more often to get the Master's messages.

At the Minnesota School of Missions a speaker told the story of a professor who, worn by his work and the ceaseless coming and going of the people who daily thronged his way, sought rest and solitude in a quiet spot in Florida. One day when he supposed he was in a wilderness, far from frequented ways, he was surprised to hear the strains of a banjo. As he followed the sound he came upon an old negro seated in the forked limbs of a tree, giving an audience-less recital.

"Why, uncle," said he in amazement, "how does it happen that you are playing your banjo away out here alone?"

"It's this way, boss," said the old man. "Sometimes I jes' has to get away from folks to serenade my own soul," and the professor knew he had met a fellow traveler bent on a quest the same as his own.

Tennyson expressed the universal need when he said:

"Solitude is the mother country of the strong,"

as did also that other poet who said:

"The nurse of full grown souls is solitude."

Many of us are missionary weaklings who sorely need to journey daily into that mother country, or to be ministered unto by that nurse who serves in the ante-room of the strong. For 'tis but a step from solitude into the presence of God who has promised power to those in whom His words abide.

One has only to spend a few days in missionary conventions to be impressed with the hurried, rushing lives of many overworked, overwearied leaders. The Master's life was full but it was never hurried. No man ever filled days of service with measure more heaping, yet no man ever lived such a poised, unhurried life.

"Save me from the shame and the weakness of a hurried life" should be the daily prayer of those who long to follow along the way of His busy, unhurried days.

A missionary secretary said recently, "I am resolved never to sign another letter 'yours hurriedly.' I am resolved not to be 'yours hurriedly.' I *will* take time to live unhurriedly."

Who Leads the Way?

The Bible Study Committee can work wonders of transformation, not only in the meetings but also in the individual lives of members by incorporating plans for home Bible study in each year's work. Clear outlines giving the passages to be studied each day of the month should be written or printed on slips and distributed at the meetings. Absent members should be visited immediately. It requires some work to put these outlines in the hands of absent members, but the effort is made worth while by the increased Bible study, and also by the increased attendance at the next meeting resulting from the calls.

Oftentimes a committee can use to advantage a book such as *"The Meaning of Prayer," by Harry Emerson Fosdick, in connection with the study, getting as many members as possible to buy a copy and follow the study by the topics there presented.

Sometimes the committee may present for study a different subject each month, giving to members the passage to be read each day. Again, there may be months during which the committee will select a verse for each day, listing these verses on a calendar pad for each member, with the request that the verse for the day be read and memorized at the very beginning of that day as a keynote which shall harmonize the lives and labors of all the members even though they work apart. Many Bible Study or Devotional Committees have thought that their work was done when the doxology was sung at the regular meeting, but their greatest opportunity is in follow-up work, which makes Bible study a part of every day's program in the life of each member.

Another opportunity is the securing of a good Bible teacher for a special course some time during each year. Committees have been amazed to find how many people will enroll for a course of Bible Study with a really good teacher, and some committees have made their annual week of Bible Study a week to which their members look forward from one year to another. Such a course on the Missionary Message of the Bible has not only strengthened the faith of those already enlisted, but has converted many anti-missionary members into loyal supporters.

The Bible in the Meetings

In some societies it is evident that the reading of a passage of Scripture

is regarded, not exactly as part of the meeting but as a sort of opener necessary to the reaching of the real table of contents. We "open with Bible reading and prayer," frequently as a mere formality before we proceed with the study and the business of the day. There are those, however, who make the few minutes devoted to Bible reading the keynote to which the whole meeting is attuned. Variety in presentation may be used to impress the message. The plans following are suggestive of how the same truths may be presented in different ways:

"We always had a different woman lead our Bible readings at each meeting. Then we varied the variety by uniformity for a season. One woman, whose life was hid with Christ, was asked to take as her special opportunity the preparation and presentation of a series of Bible studies which should be adapted to each meeting and form a vital and molding part of the day's program. Her Bible studies were short, never going over the brief time allotted. They were simple, without any attempt at display of her great learning. She came from the presence of God to us with a message from Him in a way which made women determine they would spend more time in Bible study and prayer."

"At one meeting a group of young girls recited the Scripture lesson. The memorizing of the beautiful passage was a fine thing for the girls themselves, and their clear, earnest tones delivered the message in a way that made a deep and lasting impression. This plan is excellent for a Scripture reading for a public meeting in a large auditorium. So frequently the Bible lesson is read by a woman whose voice reaches only the front seats. To have the passage clearly recited by a chorus of girls' voices led by some one in the rear, who has a Bible in hand to assure absolute accuracy with no hesitation, is a welcome innovation. Surely when the girls of China memorize whole books of the Bible and even the entire New Testament, our girls can memorize a single chapter or passage."

"One of the best Bible readings we ever had was given by two women. It was announced 'Our Questions: God's Answers.' One woman read a list of questions that people frequently ask—

"Why should we send missionaries?" "Will not the heathen be saved anyway?" "How much shall I give?" "How shall we secure missionaries?" etc. The answers given as each question was asked were in the form of direct Scripture quotations. Such a form of Bible lesson could be given by two groups of girls, one group asking the questions in chorus and another giving the answers."

A lesson on "Their gods and our God," not soon to be forgotten, may be introduced by a woman or a number of women in the costume of India, giving a description of the Goddess Kali.* This followed by the reading or reciting of a passage or passages of Scripture which portray the goodness, the love and the mercy of our God, give us by contrast a wonderful, new appreciation of our Father which art in heaven.

Tested Texts. The relating of the experience of some great missionary in connection with a certain text impresses both the story and the text on an audience.

A woman who was asked to lead a devotional period at a convention introduced the Scripture lesson in this way:

"One morning a mother in Blantyre, Scotland, roused her family at five o'clock. They had been in bed only a few hours, for the son had insisted on staying up all night on that last night he was to spend at home. His mother insistently led him off to

* *The description of this goddess may be found in many books on India or may be secured from the editor of this department, 2346 W. Grace St., Richmond, Virginia, by sending stamped envelope.*

bed as she had done so frequently when he was a little boy. But when the clock struck five on that memorable day of November 17, 1840, the mother called all her family. Then she put on the kettle and made the coffee. As they gathered for the last time in their little family circle a hush fell upon each heart. Then the father handed the Bible to his son and said, 'You read this morning, David.'

"David Livingstone's hands rested reverently on that Book which carried his commission to go into darkest Africa, as he opened it to select a passage to read as a parting message for each full heart. What should he read? With hopes and fears surging through his own heart, with the anxiety and loneliness that might come to those left at home—what should he read? He turned to Psalm 121 and with its message of ever-present companionship he faced the heart of Africa."

A series of such texts with similar introductions furnishes Bible lessons for a convention, for regular meetings, for morning watch groups or for family prayers.

For a student meeting or a meeting of young people, Jeremiah 45:5, with this introduction cannot fail to impress those making decisions:

"A single Scripture verse which changed the whole life of a man, who in turn changed the life of multiplied thousands is surely a Scripture lesson for a meeting of students. When Henry Martyn was a student, he won highest honors in his college course. He persistently put aside the call that was frequently on his heart to enter the ministry, because of the dominating purpose which had taken possession of his life to become great in wealth and fame. One day he read the fifth verse of the forty-fifth chapter of Jeremiah. Over and over the words, 'Seekest thou great things for thyself? Seek them not saith the Lord,' seemed to repeat themselves in his ears, until he gave his life in missionary service, so unselfish and so inspiring that while other men sought great things for themselves Henry Martyn 'forgot himself into immortal fame.'"

Another story which introduces a Bible lesson from the Psalms is from Hans Egede's pioneer voyage to Greenland. He and his wife set sail for that far-away, needy land on what their friends called a "crazy voyage" on a ship they named "The Hope." For a whole month they sailed about in Arctic waters in sight of the very land they were trying to reach. Although it was midsummer, great blocks of ice hemmed them in so they could find no passage-way to land. At last they found what seemed to be a splendid opening straight through. As the ship went through, suddenly great ice-bergs closed in all around them. The captain called out "All is lost!" And the sailors were frantic with terror. There was just one quiet, calm man on board. He was the missionary, Egede, who repeated over and over the fourteenth verse of the one hundred and seventh Psalm: "He brought them out of darkness and the shadow of death and broke their bands in sunder."

With perfect trust in the God of the Psalmist and his God, he looked out on those bands of ice fast closing and prayed that God would break them in sunder. As the captain and sailors quaked in fear they could scarcely believe their eyes were not deceiving them when the icebergs suddenly drifted apart, and "The Hope" and all her passengers were saved.

The message of the "deathless seven" is a Scripture passage that should be better known. Captain Allen Gardiner was not an ordained missionary. He was a commissioned naval officer. He made many journeys to South America, and carried ever in his heart the great spiritual destitution of the people he there met.

With a party of six other men, in the year 1850, he sailed for Tierra

del Fuego. One of their two launches was wrecked, but they went on. At Picton Island, where they had arranged for a relief ship to land, they buried bottles containing directions. White stakes with black crosses showed where the bottles were buried. In the bottles were notes saying: "We are gone to Spaniard Harbor, which is on the main island. We have sickness on board; our supplies are nearly out and if not soon relieved we shall be starved." The days lengthened into weeks and yet no vessel came. The supply of provisions grew smaller and smaller. Every day Captain Gardiner wrote messages to his family and friends and outlined a plan to conduct the future of the mission for which he knew he was giving his life. Then he wrote an "Appeal to British Christians in behalf of South America." Twenty days after he wrote his last message the relief ship came and his body was found lying beside his boat. All of that noble seven had starved to death in their effort to give the Bread of Life to South America. On a rock the relief party saw a hand painted and beneath it "Psalm 62:5-8." That was the message of trust this "deathless seven" sent back to the world.

A Closing Keynote. After the program, after the business, just before the members separate, a few impress each member so that keynote from God's Word is sounded, may impress each member that that keynote will sound in each daily life until the next meeting. We have regarded a devotional service as necessary for the beginning of the program only. Why not take a few moments at the closing of our conventions, and our monthly meetings for a devotional thought? We go out from many sessions wearied by our efforts to solve difficult problems, sometimes ruffled by irritating discussions, instead of taking time to get together with God ere we go. At a recent convention every member present was impressed by the rich blessing that came through the closing keynote.

With Eyes That See.

Bible study committees that make an opportunity survey will find that undiscovered possibilities have been all around them, and that the boundaries of a ten or fifteen minutes Bible study in a monthly meeting, which they had thought encompassed their work, may be broadened to a field that is boundless.

In one church several women went outside the membership to do what they could in promoting Bible study. One of the first calls was on a poor old woman who spent most of her days entirely alone while her husband was at his work. She was sick and almost blind. When the plan for regular home Bible study was presented to her she pointed wearily to her eyes.

"You see," said she, "I can't do it. I'm so blind I can't see to read."

Then the visitor saw another opportunity and proposed that her husband should read to her at night, and that she would come back as often as she could to read aloud. The result was a missionary victory, for both this woman and her husband were led back into the church from which they had wandered far, and a great reflex blessing came into the life of the woman who brought the blessing to them.

Bible Study in a Police Station. "The most inspiring piece of extension work ever given me to do," testifies a missionary worker, "was in securing Bible study among the police force of Atlanta, Ga. For many days my heart had been burdened with our neglect of the blue-coated men who guard our cities. When I interviewed the Chief of Police in regard to getting the men to promise to do regular Bible reading he said, 'You can't do a thing with them, but you are perfectly welcome to try, if you don't mind being turned down.'"

"When I asked him to ad off by

giving me his name to head the list he shook his head and promised with a feeling of perfect safety, 'Not now. When you get the rest of the boys I'll follow.' As I stood before the three watches that day as they lined up in those strong blue lines, the innate awe of uniformed authority was swallowed up in a great longing to be able to arm each one of these men with the sword of the Spirit ere he went out to his day of duty and of danger. I told them that there were some of us who wanted to add this other weapon to the equipment which the city of Atlanta furnished them. When I had finished more than half of the men signed the card for regular Bible reading and the surprised chief made good his promise to join them.

"Jubilantly I went on into the detective department. Every man there save one promised to join us in regular Bible reading. It was a great experience to be able to place on the desks of those detectives in unaccustomed surroundings the Word of God.

"One policeman said, 'Since I have been on the force you are the first person who has acted as if a policeman has a soul.'

"Another man said: 'I was walking down Capitol Avenue one day wearing my helmet with a civilian suit. A little boy rushed to his mother and yelled excitely, 'Oh, mother! come see a policeman with human clothes!' 'Sometimes I think,' added he, 'that people think a policeman is just a uniform without a human heart.'"

The Bible at the Fire Stations. A mother who had two sons who were firemen, hearing of the Bible reading among the policemen, asked that a similar work be started at the fire-engine houses. We wondered afterwards why missionary women banded together to carry God's Word to the ends of the earth could pass our fire stations day after day without seeing the great opportunity there. A godly woman, active in Sunday-school and missionary work, immediately consented to take up this work, supported by her church. One by one she visited the fire stations, interested the men and placed the Bible lessons based on the International Sunday-school lessons in their hands, as they promised to join in the study.

On the Street Cars. Then came a similar request from some one who was interested in the street car employees, and another from the Southern Railroad Shops. Truly the work of the Bible Study Committee looms big with opportunity. There is at least one large business house which takes thirty minutes of the regular working hours—not the time of its employees—to assemble every one in the building, for Bible reading and prayer. If Christian business men and women followed this example, how God's word would be exalted! In other instances there have been employed men and women who have gathered together other employees before or after hours or at lunch hour for Bible reading and prayer.

Individual Work for Individuals. The outstanding growth of Mohammedanism is due, not to the activity of a few aggressive leaders, but to the fact that every follower of Islam is a missionary to carry the Koran wherever he goes. There are many members of missionary societies who have never carried God's Word to a single soul. Part of the work of the Bible Study Committee should be the distribution of Bibles —not in wholesale lots but personally by individuals to individuals. If every member of a church promised to give at least one Bible or Testament each year to some one who was not a Christian or to some Christian who was not reading the Bible we would see a marked increase in spirituality as well as in numbers in our ranks.

Says one worker who resolved to be on the lookout for individual opportunities for giving Bibles in the way they would mean most: "One day when we were crowded with work I 'phoned to a business agency for an extra stenographer. They sent me a beautiful young Jewish girl. As I dictated to her letter after letter concerning missionary work there came to me a feeling that if the winning of souls to Jesus Christ were really the absorbing purpose of my life, I would not be able to let this girl go without making an effort to win her. For several days she worked with us and when she left she carried in her hand my parting gift which she accepted with thanks—a copy of the New Testament."

Beyond all doubt there are missionary offices in buildings in which the elevator boy or girl has never been given a Bible by the busy workers who go up and down each day. There are students going away to college with no Bible. Even in some of our mission schools there are pupils who have never been given a Bible. One mission study class of young business women presented a Bible to every student in the graduating class of a school in Japan, and the following term they gave a Bible to every student entering.

In appreciation of a quarter of a million copies of the Scriptures distributed among the soldiers abroad, General Foch sent this message to the American Bible Society:

"The best preparation that you can give to an American soldier going into battle to sustain his magnificent ideal and his faith is certainly the Bible."

Is not the best preparation that you can give to a missionary soldier going forth to war to sustain his ideal and his faith, that same Bible? And is not the best method of all missionary methods the circulation of the Bible?

In these reconstruction days when a world is being made over and we are talking much of all men being free, there comes to us that great pronouncement on freedom, "Ye shall know the truth and the truth shall make you free," as we face the greatest opportunity the church has ever had to give to a waiting world the only Gospel of truth.

An African Demonstration.

how it was done in one school.

The Editor-in-chief of the Review *is not a theorist only but a practitioner as well, in the realm of missions. Here is his story of how he took a Bible School on a journey to Africa.*

TAKING a whole Bible School and their friends on a trip to Africa has proved to be a very unique and satisfactory method of putting an interest in African missions into the hearts of the young people of the Upper Montclair, New Jersey, Presbyterian Church.

First, ten minutes each Sunday was given in all the classes for a brief study of the missionary textbook, "The Tribe of Zambe," by George H. Trull. Each teacher had this book, with another containing suggestions for teaching. Some also read one or more of the fascinating books by Jean Mackenzie. The Superintendent spent five or ten minutes at the close of each session giving a demonstration of some fact related to the study. One day it was a geography lesson; another day, a language lesson, etc.

Second, each class was asked to prepare an exhibit consisting of scrap books (with maps and pictures of Africa), and models of African villages. These were made under the guidance of the teachers by the pupils at home. Some of the results were clever and fascinating. A little village of African huts, made of cardboard or bamboo or other material, with palm trees, made of twigs and tissue paper, standing in molding clay; green blotting paper for land and blue for water, with

small canoes on the bank; hammocks made of raffia or twine were strung between two trees. An African cooking pot hung over a fire, and some small black china dolls were the picaninnies.

A committee was appointed to prepare a programme for the school to be presented at a special afternoon exhibit. This committee of young men with their teacher secured the cooperation of different classes to give a live demonstration of the contrasts between heathenism and Christianity in the African jungle. All the parents and friends were invited and the room was filled. A large number of curios were secured from the Foreign Mission Board. These consisted of an African war drum; an African kettle; spears and battle axes; grass and bark cloth; witch doctor's head-dress, rattle and medicine; necklaces and bracelets, etc.

First on the program, after songs and devotional exercises, came a map talk. An outline map of Africa was hung before the school and the speaker told briefly of the days of ignorance, when few people knew anything about the interior of Africa; and when tradition said that in some places men carried their heads underneath their arms. He then told of the place of Africa in the Bible, and how only about fifty years ago Christians began to try in earnest to take the Gospel of Christ to the Africans. When he mentioned the founding of Presbyterian missions, an electric light was turned on, showing the location of those missions in West Africa.

The platform was arranged to represent an African scene. Palms were hired from a florist. An African hut was built by some of the boys with the use of a large crex mat. A missionary tent was put up on the other side of the platform and an African kettle was hung in the middle.

The first two scenes contrasted the treatment of a suffering patient by an African witch doctor and by a missionary physician. Suggestions as to these scenes were taken from the missionary books. A witch doctor came in with his head-dress, rattle and medicine charm; sat outside of the hut in which the groaning patient lay, and made remarks until he discovered where the pain was located. Then he left without having benefited the patient. In contrast, the second scene showed a missionary physician and nurse in their white costumes, cleansing and binding up wounds and giving needed medicine which brought relief.

The next two scenes contrasted the treatment of African women and children under an Arab slave raid and under Christian teachers. African children (members of the school dressed in simple costumes) sat on the floor, while some slave raiders came in stealthily, armed with battle axes, spears and whips, captured the children, bound them with chains and led them off to slavery. The next scene showed an African school in which the children were being taught by a missionary teacher some simple lessons in sewing, housekeeping, spelling, reading and arithmetic. These led up to teaching about "Zambe" (God), obedience to Him and reverence for His day. Suggestions for these scenes were obtained from the Missionary Education Movement and from books on Africa.

For the closing scene all the children who had taken part in the exhibition gathered together into a group, while an African sermon from Miss Mackenzie's "An African Trail" was preached to them. This sermon told how men had lost their way and how Zambe had sent His Son to show men the way to Him when they were groping about, not able to find Him.

The whole programme, with appropriate songs and prayers occupied about one hour and a half. An offering was taken up in each class for missionary work in Africa.

The Woman's Home Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

Representing the Council of Women for Home Missions.

THE NEW DAY IN CHRISTIAN AMERICANIZATION

By Mary Clark Barnes

IN July, 1918, this Bulletin gave a detailed account of the work being done through various denominational boards for American soldiers, in camps and cantonments, whose faces were set toward the battle line over seas where the fate of nations hung in the balance. Today the air is charged with eager anticipation of the home-coming of more than two million men who, having offered their lives for the supreme sacrifice, have been spared to do their part in creating new efficiencies among the forces that make for righteousness and peace in the world.

It was a polyglot army that was mobilized among us in our nineteen months of participation in the war. Hundreds of thousands of our "American" soldiers went into training camps so unacquainted with the English language that they were unable to understand military orders. At the command of the government they dropped the implements of their daily toil, put on the military uniform and stood at attention for the next order. For multitudes the next order was, "Lessons in English," and that order, preliminary to many other orders affecting the intellectual, moral and spiritual welfare of the men as well as their physical condition, has been obeyed. The use of mutually understood language, close comradeship with American-born men, the common sharing of common dangers in hazardous adventures, equal participation in desperate encounters which have led to the victory which the whole world celebrates today—all these experiences have changed the status of the men who went out from us as our "foreign-speaking soldiers." Every man of them who comes back will come a genuine American, whatever he was when he went out. He never can return to his pre-war status. His experiences in these past months have not all been of the trench, or the battlefield. The spectacular side of the soldier's life, occupied with bullets, bombs and bayonets, has been mercifully limited in point of time. It has dominated the horizon of our thought of him. It has given new color to his thought of life, of death and of the beyond. He is coming home a different man, a larger man, than when he went away.

What of His Home-Coming?

The building of triumphal arches, the organizing of processions, the blare of trumpets, the pealing of bells, the pronouncing of eulogies, the presentation of medals, strains of music,—all these will be offered as natural expressions of a nation's gratitude for patriotic service nobly rendered. But the real home-coming of which every man is dreaming is to those who are closest of kin to him. Distance and time and indescribable experiences have lent enchantment beyond any known before to that constantly alluring anticipation.

What are American Christians doing to make possible the realization of the fond anticipations of our returning soldiers who have so recently been Americanized?

Shall they who have done their part in turning back the tide of barbarism, which threatened to over-

whelm the world, come back to find that we who sleep in peace and comfort have failed to make common cause in common speech with their families left in the little foreign homes in America?

Yesterday discussion was heard of the merits of various definitions of the term "Americanization." Occasionally some one ventured to enquire whether a man might not be Americanized without acquaintance with the English language.

Yesterday was a long time ago by today's standards for measuring time. Yesterday was in the age of monarchies and despotisms. Today democracy beyond the dreams even of yesterday's visionaries promises to encircle the globe. Today no one questions the imperative necessity in any nation that they who would preserve their national ideals must be able to "think together, speak together and act together for the common good."

Acquiring the use of the English language is not all of Americanization, but there can be no Americanizaton without acquaintance with the language of America. Mastery of the language is the master key which opens doors of interpretation, understanding and sympathy, making possible the removal of barriers and the "mutual giving and taking of contributions from both newer and older Americans in the interest of the common weal."

Churches and denominational missionary Boards have been pioneers in Americanization work. Until recent years they have had almost a monopoly of organized efforts in that direction. That the sympathetic attitude which expressed itself in providing ministries for the foreigner in his own language, instead of providing for his immediate acquirement of the language of his adopted country, has led to segregation rather than to assimilation is now generally recognized. More than two years ago the Bureau of Education of the United States, through its Department of Immigrant Education, sent bulletins to the churches of our country containing the appeal, "Urge each member of your organization to act as 'a committee of one' to induce one non-English-speaking immigrant of your faith to learn English."

Whatever the need for response to this appeal two years ago, it is manifold greater today. However great the need of those of our "own religious faith," it is unspeakably greater among those who have no religious faith; and they are many.

Quick adjustment to developing conditions is registered in the announcement that one, at least, of our strong missionary Boards will require henceforth the merging of foreign-speaking with English-speaking churches wherever practicable. It would be difficult to overestimate the value of this movement toward the promotion of that unity which "depends on community of language and ideals."

It is inevitable that hardship will result to many who must be affected by the change. For that reason no effort should be spared by English-speaking members of churches to demonstrate that Christian love and sympathy for our non-English-speaking people who are loyal and true are in no wise lessened through the sad experiences of these last four years. Whatever may be done by Boards of education through classes in public schools, by chambers of commerce, by industrial plants and other organizations, the churches have their own unique opportunity for rendering unselfish personal service in teaching the language and the Christian ideals of our country to the millions among us who are ignorant of both.

Four States in the Union have made legislative provision for teaching English to adult foreigners, available only for those under twenty-one years of age. The majority of illiterate foreigners among us have passed the age of twenty-one years. The most illiterate

and at the same time the most neglected of all are the mothers of little children whose home cares prevent their regular attendance at public classes even in communities in which such classes exist. These mothers, "key women" of America's future, must be Americanized in their own homes, if at all. Many of our newly Americanized soldiers will return to homes in which these conditions exist. Must their home-coming reveal to them that American women, whose men have been their comrades in battle, have left foreign-born women bereft and alone, with no broader outlook on life than before these days of miracles began?

The time is short, but much may yet be done before all our soldiers can return. It is a time for quick decision and prompt action. We have learned to "speed up" in work for good causes. It is recorded that five million American women have been knitting and making surgical dressings in the last year. If each of three out of every five will adopt one new neighbor and teach that neighbor to speak, read and write the English language as patiently, as persistently, as the knitting has been done, our newly Americanized soldiers will return to homes in which mutual understanding and sympathy may enoble and sanctify the family life.

Let every church have its League of Neighbors including American-born with foreign-born members on a basis of perfect equality. Let the returning soldier find his nearest of kin registered there and sharing in neighborly service. His place of enlarging companionship and friendship outside of his own home will be with the Neighbors League of the church which has neighbored his family while he has been doing his share of Good Samaritan service for suffering nations of the world.

Suggested programs and other helps may may be secured from
THE NEIGHBORS LEAGUE OF AMERICA,
156 Fifth Avenue, New York

THE TUSCALOOSA CONFERENCE

Christian interest and work on behalf of the Negroes has received a renewed and powerful impulse because of the whole-hearted, loyal devotion with which the young men of that race rallied to the service of our country in the great war. The following report by Miss Elizabeth Preston Allan, will therefore be read with thrills of pleasure and thanksgiving, presenting as it does a pattern worthy to be copied wherever opportunity is favorable to the holding of similar conferences.

Deeply interesting and inspiring was the Third Annual Conference of Colored Women held at Stillman Institute, September 21-28, under the auspices of the Women's Auxiliary of the Southern Presbyterian church.

The enrollment of delegates from a distance was more representative than ever before. They came from twenty-five towns, in eleven states, from Virginia to Louisiana, from Tennessee to Florida, and this was the widest field we have drawn from.

The delegates and colored leaders were entertained at Stillman Institute and the Salem Presbyterian (colored) church of Tuscaloosa where evening meetings were held.

The dominant note of the Conference was struck by Mrs. Winsborough in her opening address on Service—not merely "social service," though that received due notice, but sharing with others every blessing, spiritual first of all, and then material, which we ourselves have received.

The central hour of the day was given to the Bible, and it was indeed a joy to lead such eager, responsive hearers in this highest of all studies. The lessons adapted themselves to the aim of the Conference—"Not for self only, but for others," and several blackboards were filled every day with simple analyses, suggestions and illustra-

tions, which were eagerly transferred to the delegates' note books for future use. Mrs. W. E. Hinds, wife of Dr. Hinds, of the Alabama Polytechnic Institute, brought a message each morning before the Bible hour of threefold import, intensely religious, intensely practical, intensely patriotic; just what all women are needing today.

Our colored women are ready to be interested in parliamentary law. They listened intently to Mrs. G. B. Shawhan, of Alabama, a past master in the art of expounding dramatically what might be considered a dry subject. There are going to be a number of meetings run in a more business like and therefore more efficient way among our colored churches because of Mrs. Shawhan's teaching.

The most popular class of the Conference was the sewing class. Mr. John Little generously allowed us to borrow the services of the efficient and successful teacher of sewing of the Louisville Presbyterian Colored Mission. The delegates crowded her class, and even the visitors begged for entrance, partly because of women's interest in women's work; partly because the teacher had such a winnnig way with her. And this class bore the most quickly harvested fruit; four women being pledged to start church or community sewing classes immediately; others hoping to do so a little later on.

Stereopticon pictures of the Louisville Colored Mission, from its small beginning to its present splendid usefulness, were shown to a crowded and sympathetic churchful of the colored people of Tuscaloosa.

Tuskegee sent for two days Mrs. Bryce, their trained nurse, who presented in a most dramatic and telling manner the right of every baby to be well born, and the all-too-universal conditions in poor and ignorant homes (white as well as colored,) which fight against baby's chance for the "mens sana in corpore sano." The proper care of the baby and growing child was emphasized and illustrated, and many other points of home hygiene taught.

One of the delegates was coached for the part of an ignorant patient, and we had a thrillingly interesting demonstration of a nurse's visit to such a one. If it had not been so pathetically true, it would have been hugely amusing. Then a precious baby was borrowed from one of our white friends, who lent himself with joyous unconsciousness as an object lesson of "how to bathe baby." Finally our gifted nurse took two chairs, a pillow and a sheet, and presto! the chairs entirely disappeared, leaving in their place a snowy comfortable crib.

There were daily lessons in Domestic Science, Food Conservation, etc. And at one of the evening meetings we had a charming talk on the women of Korea, by Miss Emily Winn of Korea, who was beautifully dressed in a Korean gown, veil and decorations.

I can only mention one other speaker: Mrs. Booker Washington was the most notable of the Conference speakers. One feels the influence of her husband in her strong, helpful, practical messages; in her simple, unpretending dignity too; and in her keen and ready wit.

In my humble opinion, the most inspiring influence to every woman there was not the carefully prepared teaching of the white leaders, good and helpful though that was, but the revelation of what these colored women were doing, and trying to do for the welfare of their people.

They were teaching children who otherwise would have been forever untaught; running private hospitals; managing orphanages, doing Community service, and as pastors' wives, on an invisible salary, keeping up the religious health of their parishes, besides raising their own families and helping all the mothers in reach to raise theirs!

NEWS FROM MANY LANDS

FACTS FROM THE WORLD FIELD

Some Startling Statistics

THERE are about 2,400,000 blind people in the world. Egypt leads all other nations with 1,325 to every 100,000 of her population. India has 600,000, China 500,000, Japan 100,000, the United States 100,000. In a recent year England had 174,000 insane people, 93,000 of whom were women. Ireland had 24,000 and Scotland 17,000. In 24 years 90,000 insane persons were admitted to the insane institutions of Paris. The strenuous life of the United States places us in the lead of all nations. We have 400,000 insane and feeble-minded people. Massachusetts heads the list with 344 insane persons out of every 100,000. We are doubling the roll of our insane every 16 years. If the present rate continues, by the year 2301 there will not be a sane person in the United States. This conclusion is based on the increase in the last 40 years. The poverty of the world is so great that 500,000,000 of our race sleep on dirt floors. In India there are 60,000,000 who do not know where their breakfast will be found. Twenty million have starved to death in that country in the last 25 years, and 1,400,000 children die of starvation every year.

—*United Presbyterian.*

The Missionary a Trade Factor

THE value of the missionary as a promoter of commerce has often been pointed out. A new statement is found in a recent article in *Printer's Ink* by J. B. Powell, who also gives an interesting reason why American firms should exercise great care in the choice of foreign-trade representatives, namely that for the last fifty years America has led the world in the number of missionaries sent out and the natives, who have seen no other foreigners, are likely to think all Americans are like missionaries.

He says of China: "Every American missionary is unconsciously a representative of American trade, because he usually lives far inland where the foreigner interested in business never goes, and every article of foreign production that the missionary purchases in the homeland and brings out to China encourages his Chinese friends to purchase similar articles. For this reason the all-too-well-developed tendency among a certain class of American foreign trade representatives to ridicule and belittle the work of missionaries is not only the height of ignorance but a real knock at American ideals, for if we are to think only of selling goods to other nations we will never get very far as a world power. If I were an American business man I would see that every American missionary in China was supplied at least once a year with a copy of my latest catalogue in order that he might have occasion to encourage or advise one of his Chinese friends as to the purchase of a sewing machine, an automobile, a gasoline engine, or perhaps a pair of American-made shoes."

Interdenominational Missions

THOSE who wish to contribute toward missionary work along union or interdenominational lines may reach almost any corner of the earth with their gifts. The following is a list of some of the non-denominational evangelical missionary agencies:

AFRICA: Africa Inland Mission.
North Africa Mission.
Nile Mission, Preso, Cairo.
South Africa General Mission.
Sudan Interior Mission.
Sudan United Mission.
Egypt General Mission.
Nile Mission Press.

CHINA: China Inland Mission.
Christian Literature Society.
INDIA: Indian Christian Mission.
Zenana Bible and Medical Mission.
LATIN AMERICA: Evangelical Union of South America.
Inland South America Mission.
Central American Mission.
JAPAN: Japan Evangelistic Band.
GENERAL: Scripture Gift Mission.
The Salvation Army.
British and Foreign Bible Society.
American Bible Society.
American Christian Literature Society for Moslems.
Woman's Union Missionary Society.
The Mission to Lepers.
World's Sunday School Association.
Soldiers' Christian Association.

Opium Traffic Reviving

REV. E. W. THWING, Secretary of the International Reform Bureau, writing from Bangkok, Siam, says that the curse of opium is flourishing there. Millions of dollars are received annually from its revenue. Many public opium dens are also to be seen on the streets of Singapore, and the government there realizes a large revenue from its sale. From Singapore, opium is being smuggled into China. Word comes from Egypt that large fields of opium have been planted there; in Korea it is being widely cultivated this year and India produces great quantities of it, and is seeking a market. This letter is a startling revelation at a time when it seemed that this evil was a thing of the past.

Public Schools and the Decalogue

NEW ZEALAND public schools are to be supplied with charts containing the ten commandments, which, as Dr. Wilbur F. Crafts asserts, are "the basis of our civil, as well as our moral and religious life, the decalogue being the very cornerstone of the great codes of Justinian, Charlemagne and Alfred." In nearly every part of the British Empire provision is made for children to learn the ten commandments during school hours. In South Africa, Cape of Good Hope, Bible reading is required in the public schools, and the Lord's Prayer, the Twenty-third Psalm and the ten commandments are committed to memory. The same is true in the Transvaal. Western Australian school regulations read "Scripture teaching is allowed and the Ten Commandments are memorized."

When one compares these customs with the lack of Bible teaching and the recognition of God in public schools of the United States the contrast is not encouraging.

Sunday-Schools Gain in Foreign Fields

DURING the past year the 8,257 Methodist Episcopal Sunday-Schools on the foreign field have had a total enrollment of 379,363. All the fields report a definite gain, but in India the progress is the most marked. Not a single Sunday-school in India shows a loss in any particular; instead, the total gain is 682 schools and 14,656 pupils.

In the Philippines a growing teachers' training movement characterizes the work. During the period of 1915 to 1918, when there has been special supervision of this field, a gain of eighty-five per cent was made in the Methodist Sunday-schools of the Islands.

Affairs of Zion

AMERICAN Jews are taking the lead in plans for the political policy and control of the proposed Jewish Republic of Palestine. At an executive conference in which Justice Brandeis and other Jewish leaders took part, three million dollars was asked for the construction of three great harbors on the Mediterranean, for rebuilding ruined towns and the forestation of the land. This sum is to be raised by a personal tax upon every member of the Zionist organization in America, the first national

tax imposed upon Jews in 2000 years.

Five million dollars is also being raised for the Jews in Russia. A Hebrew congress met in Philadelphia in December to discuss the future of Jews in the world.

In spite of chaotic conditions in Russia the Zionists of that country have already collected 25 million rubles for the work of building up this new state which is to be called Judea. All of the 8000 Jewish soldiers now in Palestine are pledged to remain as a nucleus of a national army and there are, it is said, 50,000 American Jews in Egypt on their way to join them.

It is interesting to find that there has been a run on the stock of the American Bible Society, by Jewish purchasers, showing that an interest has awakened in the Old Testament prophecies of their native land.

NORTH AMERICA

Missionary Administration

PROBLEMS of administration were the most prominent feature of a meeting of the Commission on Missions of the American Board which met at Hartford, Conn. It was reported that of every dollar expended for missionary work only ten cents is required for maintaining executive and publicity departments, the remaining ninety cents being devoted to direct missionary efforts.

A recommendation was made to establish a retiring age for officials of the various Boards at sixty-eight for men and sixty-five for women. A study of relations between national and state missionary organizations was also made, as well as the question of higher education under church auspices.

For Foreign Women in America

THE War Work Council of the National Board of Young Women's Christian Associations has been working for non-English-speaking women along the following lines:

1. Teaching English in small groups in the homes of the foreign people themselves;
2. Introducing fine American women to old-country women who are eager to know what real American womanhood stands for;
3. Opening centers for friendliness, advice, information and protection;
4. Cooperating with relief agencies abroad in tracing the broken families of refugees from Poland and Russia, and connecting them with relatives in America;
5. Protection against the exploitation of foreign women in munition factories;
6. Printing literature in whatever languages are needed which will further the education of foreign women.

National Prohibition July 1st

ON November 21st President Wilson signed the Emergency Agricultural Appropriation Bill, with its legislative rider providing for national prohibition from next July 1, until the American Army is demobilized.

Secretary Daniels was one of those who favored the bill on account of the fact that after sale of intoxicants around naval establishments had been stopped, the output of the workmen increased.

Unless the Presidential proclamation under the Food Control act is rescinded, the prohibition amendment will affect only the manufacture of wine, for the brewing of all beer ceased on December 1 under the President's proclamation. The manufacture of whiskey was stopped soon after the nation entered the war. Under the amendment the manufacture of wine will cease next May.

The United States may be dry by constitutional amendment less than two years hence. In January or February of 1920, it is believed that the prohibtion amendment to the Constitution will go into effect.

A tabulation makes plausible the

assertion that the United States will be bone-dry within two years:

Dry States	27
Wet States which have ratified amendment	5
Wet States electing legislatures in 1918, with a majority of population dry	3
Total	35

That makes a total of thirty-five States, one less than the necessary three-fourths of the States to secure ratification. But look at the reserves in the way of wet States from which the prohibition amendment can draw: California, Connecticut, Illinois, Nevada, New York, Ohio, Pennsylvania, Rhode Island, Wisconsin, Wyoming. Can anyone doubt that in those ten States at least one can be found which will join in ratification?

A College Course for Church Workers

CHURCH problems as a course of study is now offered the students at Cornell University. This new department is made possible by a gift of $50,000 from Dr. J. E. Johnson, an alumnus, to endow a chair for Practical Christianity, "for the teaching of the principles to all the relationships of life in each succeeding generation throughout all time."

This year the course is being conducted by Prof. R. N. Miller who is giving a course in Rural Sociology; one in Urban Sociology, with special reference to church problems in country and city, and a course on the Church and the Community, in which will be considered the points of contact the church may make with community life. Supplementary addresses are given by outside leaders. There is of course no doctrinal teaching in these studies and they might more truly be termed sociological than religious. They are good so far as they go, but need the Christian motive and goal to make them productive of permanent results.

Methodist Reconstruction Work

The National War Council of the Methodist Church has been merged in the new department of the Centenary, entitled War Emergency and Reconstruction. President William A. Shanklin, of Wesleyan University, is Chairman and Bishop Theodore S. Henderson, Executive Secretary.

The Bishops have approved the addition of $5,000,000 to the Centenary requests to meet the demands of this emergency.

The work of the new department is divided among three Bureaus:

1. War Emergency, to continue the work of the War Council as related to the Army and Navy, and the war production centers.

2. Reconstruction Work at Home, which will concern itself with the returned soldier, his education or re-education, the care of orphans, etc.

3. Reconstruction Work Abroad which includes the relief of immediate suffering, the restoration of property, the care of orphans, the extension of schools and churches wherever opportunity offers.

Welfare Work for Negroes

WHEN the representatives of the American Chain Company of Virginia were prospecting with the idea of establishing a million-dollar plant near Norfolk they were advised not to employ Negroes on the ground that they are unreliable, shiftless and indifferent. It was claimed that they are unwilling to work more than three days a week if they can thereby earn enough to satisfy their immediate wants. Before reaching a decision in the matter a conference was called with several of Norfolk's public-spirited Negro citizens, among them a successful physician who argued that each employee be compensated just in proportion to his service, while the employer must give a return commensurate with the service he has a right to expect. "If a man lives in an unsanitary house, and is only a day ahead of the bill collector," said this doctor, "what real motive can he have for being anything but indifferent toward his employer's interests?" Largely

through the persuasion of this progressive physician the employment of Negroes as chain makers was attempted as an experiment. It has proved a notable success because of the disposition of the company to provide every facility for making the living conditions of employees satisfactory. A well-equipped, modern dormitory is provided, with recreational and educational facilities, but the outstanding feature of the company's attitude is its concern for the health and moral welfare of its workers. The workers themselves have organized a club for social, literary and religious development, and frequently invite speakers to address them. Their fine spirit and devotion have a wholesome influence in the community.—*The Southern Workman.*

Forest Fires in Minnesota

TENS of millions of dollars damage, more than a thousand people burned to death, dozens of towns wiped out, and whole forests reduced to ashes, was the terrible toll of the fires which spread over Northeast Minnesota last October.

Duluth was threatened by the fire from two directions and was saved only by a sudden shift of the wind. The Duluth Red Cross opened the Armory, secured the churches and the court house, and commandeered all the private automobiles in the city.

All the organizations in the State worked together with the most perfect harmony and efficiency. The result was an organization for relief of fire sufferers which has hitherto never been equaled in time of disaster. Cooperation by the religious forces of Minnesota helped very materially in making the work of the Red Cross effective.

The loss of life will never be known. The fire burned with such intensity that in some places whole acres of forests were reduced to black ashes.

Rev. Thomas D. Whittles, the Presbyterian missionary whose article on "The Lumberjack's Need," appeared in the November *Review,* suffered heavy loss from this disastrous fire. His home, library and valuable manuscripts were destroyed, and he and his family only escaped by taking refuge in a well. His mother and a four year old daughter died as a result of injuries received.

A Home for Students in Salt Lake City

AMERICAN Methodists, as one part of their Centenary Program, have secured a site in Salt Lake City on which they plan to build a church and student house to meet the needs of Christian students attending the University of Utah, and the Mormons who have broken away from Mormonism.

Methodist General Conference in Canada

THE quadrennial meeting of the Methodist General Conference in Canada was held last November in Hamilton, Ont. This Conference is the highest authority for united Methodism in Canada, Newfoundland and the missions under its direction. It is composed of about four hundred delegates, both ministers and laymen.

A striking feature of the recent conference was the decided radicalism of the delegates from western Canada in matters relating to denominational activities and methods. One phase of this was the proposal to admit women to equal privileges with men in every sphere of church life, including the ministry. This resolution failed to get the necessary two-thirds majority, but in all other respects women were accorded the same privileges as men.

Work Among Mexicans in Texas

MEXICANS have been pouring into Texas in a steady stream during the last few years. It is estimated that there are now 600,000 of them, and they are still coming. A few years ago people in the United States were lamenting the fact that the new Mexican constitution seemed to put insuperable barriers in the

way of missionary work in that country. Now the difficulty is swept away by the people coming to us, and more work at less cost can be done than by sending missionaries into Mexico. It is much easier to induce the people to attend services, now that they are freed from the dominance of their priests and the old superstitious atmosphere. One incentive for earnest work among them is that many will return to Mexico, and will carry with them the impressions received.

Japanese in America

ONE hundred thousand Japanese are now living in the United States; all but five thousand in the Rocky Mountain and Pacific Coast districts, and nearly a hundred thousand more in Hawaii. By agreement of the Japanese Government, immigration is now rigidly limited to wives and children of previous immigrants, and to students, teachers and merchants.

One-sixth of the Japanese here are native-born Americans. Many of those who come from Japan would welcome the opportunity to be naturalized. They admire Washington and Lincoln, and are anxious to learn the language and the ideals of their adopted country.

Hard-working, ambitious, progressive, they are rapidly adapting themselves to the social and moral standards of America. More than half of them are farmers and farm laborers. They have efficient social organization and aggressive leadership, scarcely equaled by any other group of the newer immigrants.

There are seventy-eight Japanese Christian churches in the United States, with fifty-two hundred members; also a strong interdenominational missionary organization, largely supported by Japanese themselves, for supporting and extending the work of their churches on the Pacific Coast. Many Christian papers and magazines in Japanese are edited by the pastors and widely circulated.

—*The American Missionary.*

LATIN-AMERICA

Progress in Cuba

THE year 1917-1918 has been marked by unusual activity in the Cuban missionary field. Rev. Ezequiel Torres conducted an evangelistic campaign lasting three months and the results have been far-reaching, particularly in Placetas, where a campaign has since been launched to secure funds for the purchase of a building site, and, if possible, the erection of a church building. The outstanding feature of the campaign in Caibarien was the conversion of the town's wealthiest citizen. Many in the political and business circles are becoming believers or sympathizers.

The educational work is literally clamoring for equipment and teachers. In Cardenas, the income received was sufficient to pay the salary of a missionary and ten native teachers, meet all incidental expenses and boast a deposit of $400 at the end of the year. In other centers proportionate results were equally marked.

The Earthquake in Porto Rico

THE severe earthquake which wrought such damage in Porto Rico on October 11th, in no way injured the mission buildings of the Protestant Episcopal Board in Mayaguaz. They are still firm and intact. A great deal of damage, however, was done to St. Luke's Hospital, Ponce, and it will require $6.000 to make repairs. This is the hospital which was built by Bishop Van Buren some years ago and has since been enlarged. A most promising work is carried on there, and friends of Porto Rican missions are most anxious to make the necessary repairs immediately, and reinstate the work which has had to be discontinued for the time being.

Some of the mission buildings of the Presbyterians were injured and the Baptist seminary in Mayaguaz was thrown down.

Reaction Toward Spirituality in Peru

"A NEW spiritual tendency is now to be noted among the thinkers of Peru," says Dr. Webster E. Browning, educational secretary of the Committee on Cooperation in Latin America. When Dr. Browning arrived in Peru the first thing he did was to dedicate a chapel. He was warned that the Catholics might create a disturbance, but nothing of the kind happened and a few days later one of the local papers gave space to a write-up of the dedication, the article beginning as follows: "Pastor Browning, inventor of famous pistols, inaugurated the new chapel."

Dr. Browning met many of the educated and influential men of Peru, and testifies to their eagerness to discuss philosophic and religious problems on every occasion. One man of vast wealth, grandson of the first president of Peru and a leader of the aristocracy, gave over three hours' time to an earnest conversation with Dr. Browning on matters of religion, and he was particularly well-informed.

Another notable that received Dr. Browning was the Minister from Ecuador, who said to him: "I am delighted to hear that there is even a possibility of your opening evangelical work in Ecuador, and I promise my personal help at once so far as I can give it, and the help of my friends in Quito, to whom I shall take pleasure in recommending you. Such work if properly carried on would mean the salvation of my country, especially of the youth of the land. Let me know if I can be of service."

Chile and Colombia

COLOMBIA is twice as large as Spain, and many times as promising. The most progressive element in Colombia is not the Spanish population, or the natives, but a Jewish people called Antioquians who have Old Testament names, raise families of from twelve to thirty children, and are fast becoming the dominant power in the land, both in numbers and influence. Colombia is the great Jewish republic of the near future.

Chile is as long as from New York to San Francisco and as narrow as Lake Erie—truly a "shoestring republic." She is squeezed tightly between the mountain range and the coast. Her cities look up to the hills and down to the sea, with, as Arthur Ruhl puts it, "the Andes hanging like a beautiful drop-curtain at the eastern end of every street." Chile contains twenty-four provinces, and the largest province is big enough to hold all Pennsylvania, Vermont, Rhode Island and Massachusetts. The Chileans are the Yankees of South America, aggressive, keen, making fortunes from nitrate, erecting a chain of wireless stations from the near-tropical north tip of the Chilean "shoe-string" to the Antarctic south tip, and preparing for Panama trade by expending twelve million dollars on port and dock improvements.

EUROPE

Plans for Post-War Evangelism

AN extensive evangelical movement is planned for France and Belgium with the cooperation of Presbyterian, Methodist, Lutheran, Baptist and Reformed churches. The first step taken looks toward the raising of $300,000 to reconstruct and re-establish Protestant churches in those countries, and to aid the churches until they can become self-supporting. Following this, similar work is to be done in Italy, Russia and other countries concerned in the war.

A Remarkable Bible Class

FIFTY years ago a layman started a Bible class in a humble kitchen in Rutherglen, Scotland. A dozen years afterwards it was transferred, at the request of the minister and session, to the West United Free Church, where it still meets on Sunday afternoons. The membership is

700, and the founder still conducts it with all his first enthusiasm and energy. Many thousands of lads and girls have come under his influence. He has molded for good the lives of countless individuals. Who can estimate the value of the service which this Christian man has rendered to his community and to the cause of Christ? His name is Samuel T. Baker.

—*Presbyterian Witness.*

The Salvation Army in France

THE Salvation Army has backed up the heroism and sacrifice of the soldiers in France by deeds of loving ministry.

First of all, the Salvation Army is rendering a service to the wounded, with the help of thirty-five ambulance cars sent to France by General Booth. Already they have carried over 100,000 wounded men.

We all know how at home the uniform of the Salvation Army stands for something very clear and definite in the realm of religion. At the front the same holds good.

Those sent out by the Salvation Army are uniformly converted Christian men and women, and in addition to humanitarian work they are doing their very best to keep up the salvation end, and to point men to Jesus Christ.

In the huts the Salvation Army workers have, perhaps, their largest openings for demonstrating the practical value of Christianity. Weary and footsore, caked with mud, stained with blood, soaked often to the very bone, the soldiers cross the threshold of the Salvation Army huts knowing that there they will meet with the kindliest of welcomes; knowing, too, that hot tea and well-cooked food awaits them, and that any service which they may require will be cheerfully rendered if it is in human power to give it.

For Handicapped Soldiers

THE director of the McAll Mission at Nantes, France, M. Chastand, started a school for mutilated soldiers, where they could learn some trade that would restore them to the rank of breadwinners. Men without legs, men without arms or hands, men whose throats have been shot through and who can never again speak above a whisper, men with arms minus elbow joints—all stages and varieties of deformities—flocked to him to learn some new work or to be taught how to do their former work handicapped as they were. M. Chastand is at once a religious and mechanical genius, without anxiety as to patent rights, and he has invented startlingly original appliances to supply deficiencies of nerve and muscle, as well as laboring week after week to meet the spiritual needs of all. His school soon attracted the attention of the government, however, and it presented M. Chastand last year with $50,000, so that the school could move into an adequate plant from the former crowded and inconvenient quarters.

The Outlook for the Czecho-Slovaks

HISTORY will reveal how crucial has been the aid of the Czecho-Slovaks in winning the war. Picture them trekking across Russia and Siberia, an army in tatters, their feet bound up in rags; eighty per cent of them university men; carrying a library for each company and publishing a daily paper of eight pages during their "anabasis"! Living on dogs, cats and frogs, and even eating the grounds of their coffee, they nevertheless kept inviolate the property of every village as they marched. Then forcing their way to Vladivostok, they captured the Siberian railway, and even sent armies to the Western and Italian fronts. Now they are reaping the fruits of their sacrifices. Their independence has been recognized, their National Council organized and a President chosen, Prof. T. G. Masaryk, who was at one time associated with one of the Moravian Mission parishes in Bohemia.

A memorable event took place on October 26th in Independence Hall,

Philadelphia, and however authoritative it may prove to be, there is no question of its sentimental value. A platform of democracy, framed by representatives of eleven mid-European peoples under the leadership of the Czecho-Slovaks, was signed in the room where our immortal *Declaration of Independence* was signed. Sitting in the chair in which John Hancock sat when he signed the *Declaration,* Prof. Masaryk attached his name to the document. Then followed the ringing of a new Liberty Bell, cast for the occasion, to be taken later to Europe and treasured, probably in Prague. Their great danger is from the spread of atheism and materialism.

MOSLEM LANDS

Armies and Distress in Syria

A MEMBER of the Presbyterian Mission in Syria describes one aspect of the war in that unhappy land:

"Twice Syria and Palestine were swept clean of men and animals; twice the Turkish armies were driven across the sands of the desert; and twice they returned, broken and discomfited, adding to the sorrows and awful distress of the dwellers in the Holy Land. Among the pitiful preparations for these two expeditions was the collection in Syria of all the empty oil tins and burlap bags; the tins to carry water over the desert, and the bags for wheat and food for the mules and camels. The tins were then to be used in the crossing of the Suez Canal in making possible rafts and pontoons, and the bags were, if necessary, to be filled with sand and finally to be used in building a causeway."

America and Palestine

REV. FRANKLIN E. HOSKINS, D. D., says that when he was in London he was "surprised to hear, in circles that were authoritative, that the American Government might be asked to assume a sort of protectorate over Palestine; but now that we must sit at the Peace Conference, the suggestion is being openly discussed from the highest political motives, and not merely in connection with Zionism. The considerations urged are those pointed out thirty years ago in connection with American educational, philanthropic and missionary institutions in the Ottoman Empire; we were completely outside the political intrigues and jealousies of Continental Europe, we had complete separation of Church and State, we were too far away to entertain any designs upon Turkey's territory. British say that Americans are the ideal missionaries for Turkey.

"Is it in God's plan that now the United States is to serve both the people of the Holy Land, the Allied nations, and God's ancient and Chosen People the Jews, through some responsible connection with that country at the eastern end of the Mediterranean, the Keystone Land of the world?"

Descendants of the Crusaders?

A WOMAN missionary in Arabia gives this interesting account of the Sulibis, a queer, gypsy-like tribe, living beyond the Bedouin encampment outside of Kuweit. "They are not Muslims and are despised by the Bedouins as unbelievers, beggars and thieves. Their origin is not very clear; they may be descendants of the Crusaders. They tell us that our grandfather and theirs were brothers, and that they are therefore our sisters. They say that they are of our religion, the religion of the Crucified One, but when questioned they do not know anything about Him. They ask us to teach them, to give them white dresses, and food, and money, because we are their sisters. The desire for food and coppers is generally greater than that for religious teaching, and questions about dress and customs interrupt every attempt to teach them, but we trust that the Holy Spirit working in their hearts will in time cause them to hunger and thirst after righteousness, till they learn once more to

believe in Him whose name they claim to bear (crucified and Sulibis are of the same root or derivation in Arabic) and receive from Him in place of the stunted, wretched lives they live at present, the abundant life that He is ready to give them."

The Gospel and the Moslem Mind

WHAT might be called a laboratory study of the reaction of the Moslem mind to Christian teaching, in order to determine how the Gospel may best be presented to Mohammedans, was made in a missionary hospital in Arabia, and is reported by Paul W. Harrison in the *Moslem World*.

"The plan was to have some aspect of the Gospel presented to each patient, in a personal, friendly way, every day, and to have the results of every such interview recorded. At the end of the year, the records were studied and the results tabulated. The Gospel was presented in various ways. What might be termed the dogmatic presentation was attempted; the parables were arranged in an order of a sort, and the Gospel presented by means of them. Records of all these personal interviews were kept, and it could not be said that any one of them seemed especially suited to the Moslem mind. Courteous, somewhat bored attention was the rule real interest the rare exception.

"We did find one particular aspect of Christian truth, however, which really seemed to penetrate deeper than anything else, and to rouse not only interest, but something deeper. This was what might be termed the mystical aspect. We are inclined to believe that the progress of the Kingdom of God, in Islam, will be hastened by putting less dogmatic theology, and more of Christ's own mysticism, into our preaching of the Gospel to the Moslems."

Selling Scriptures in Arabia

In Kuweit, two prominent Sheikhs purchased complete Arabic Bibles, and one of them spent two hours going over the titles and general subject matter of all the books. The principal Persian merchant bought a Persian Bible. Gospel portions form the bulk of the Scripture sales. There is absolute freedom of speech in the shop and the colporteurs declare they can say anything they like. There are three kinds of people who visit the shop first, those who come merely to argue and show off their learning; second, those who will talk on any subject except religion, which they refuse to discuss; and third, those who really come to learn what our religion is. The arguers are easily in the majority. There are from fifteen to twenty regular frequenters of the shop, outside of those who come to read the Arabic newspapers and to look at the war pictures in the *Illustrated London News*.

INDIA

The Woman's Movement

THE woman's movement in the East owes its initiation to Christian teaching. Christian educators have opened the eyes of Indian leaders to the fact that Christ is the source and head of all that advancement they are striving to attain, and everywhere enlightened members of Hindu society are alive to the advantages of educating their women. In writing to an English friend, the Maharani of Bhaunagar said, referring to the work done by English women during the war:

"The state of our women in India looks the more pitiful by contrast. . . . It is high time that not only the Rajput but all Hindu women were somehow lifted out of the dark abyss of ignorance and indolence, but their minds are so full of old-fashioned ideas, prejudices, and superstitions that no amount of preaching, teaching, or persuasion seems to have any effect on them. I am, however, trying to do my 'little bit.' The Rajput girls' school that I had long been contemplating was opened last March and is working well."

—*C. M. S. Gleaner.*

A Magazine for the Women of India

WOMEN missionaries in the Telugu area have started a magazine for women called the *Vivekavathi,* to meet the demand for literature suited to women. It is in the vernacular and all the contributors are women. The subject matter includes news of current events, notes on the care of children, on household economy, on medicine, poetry and nature stories, but the tone is Christian through and through.

Native Evangelism

THERE is increasing evidence that Christianity is being proclaimed and extended in non-Christian lands by the natives themselves. The spirit of evangelism is growing in both China and India, prompting the native Christians to seek out their friends and acquaintances and bring them to Christ.

In Sholapur, India, a sewing society is attended by fifty or sixty women, who are making clothes for the poor of the Christian community, but primarily getting acquainted with the methods of work which have been found most effective in evangelistic campaigns. In the same locality five weekly Bible classes are conducted for women who would otherwise have no opportunity for systematic Bible study. This work has already been productive of results, for several of the women have gone on preaching tours. The value of this personal work consists not only in its influence upon others, but in its development of the Christian life of the workers.

Farming in India

NEAR the small village temples and shrines of India are always to be found some of the so-called "holy men," living on friendly terms with "sacred" snakes and monkeys. These "holy" men have much influence with the farmer. They are supposed to be able to foretell the future and are in constant demand to fix the best date for sowing and harvesting the crops, as the success of all the more important farm operations is supposed to be determined by the stars. For this valuable information he asks what he will, and woe unto the farmer if he does not give it. His curse may blight the finest crop.

India's farmers make gods of their plows and worship them. When all the seed has been sown there is a regular worship of the grain sieve and sacrifices of food are made to it. At a great religious festival, which all farmers observe, a woman takes a broom, supposed to terrify evil spirits, and beating about in every corner exclaims "Food abide, and poverty depart."

To a pious Hindu *all life* is sacred and man has no right to destroy any creature. Millions of bugs eat the farmer's plants but he must not touch them. The porcupines dig up his few potatoes. The mischievous monkey climbs his palm trees and pelts him with his own cocoanuts when angry. Even the deadly snakes may crawl near his house and be treated to milk of which they are very fond. All these animals are supposed to contain the souls of some of their ancestors. A sleek, fat bull will quietly walk up, take his fill and be driven off by no one. He is *sacred* and to kill him would be worse than killing a man. He goes where he likes, eating when and what he wants. He often eats all the grain and vegetables that a poor woman has carried miles to market on her head, and who is too terrified to drive him away.

It is said that Britain's greatest asset in India is the missionary, whose service in making known the freedom of Christ's Gospel has a steadying influence on these restless people teaching them how to lay aside fear.

A Notable Baptism

WHEN a clergyman of the Indian Church baptizes a once proud Brahmin and a low-caste Chamar woman, standing side by side at the

font, one may well feel that Christianity has taken a vital hold on the people of India. This was the experience of Rev. J. S. C. Bannerjee, the Indian missionary of the Church Missionary Society at Bulandshahr, North India. He reports also the baptism at the same time of a Vaishya, and says of him:

"The Vaishya had been a secret inquirer for the last ten years. Latterly he began openly to call himself a Christian and occasionally attended our church services. He was hindered from baptism because his mother's request to him was not to cut himself off while she was alive, he being her only son. Three times she came and made such a wailing and crying that he had to go back with her. But he finally took his stand, and we received him into the Christian Church. At first the mother was very angry and threatened him with disinheritance. But we made it a matter of prayer, and she was soon reconciled, and decided to live with him. He has now gone to live with her at their home, and is making a bold stand for Christ."

—*C. M. S. Gleaner.*

SIAM AND LAOS

A Tableau in Siam

PHRA CHOW SURUYABONGSA, chief of Nan Province, Siam, was a friend to the missionaries, and when he died last April at the age of eighty-eight the native Christians asked permission to offer condolence. His aged sister asked if they intended to worship when they came, and on being informed that they did not she added, "I thought perhaps you might sing."

It was a strange scene that was enacted in the throne room of the chief's palace, where two long rows of Buddhist priests in their yellow robes gathered to say their mass for the dead. In the midst of burning incense a little group of Christians stood and sang "There's a land that is fairer than day." It is safe to say that this was the first time a Christian hymn was sung before a group of Buddhist priests assembled in official capacity. Perhaps this song of a land better than their sacred books could ever tell them of, might find a lodgment in their thoughts.

—*The Presbyterian.*

CHINA

Destruction of Opium in Shanghai

THE Peking Government has destroyed the remaining stocks of opium in Shanghai in deference to Anglo-American representations. Three hundred chests have been sold, and 1,200 burned in presence of the Allied representatives, the Government making a virtue of necessity. The production of opium and the use of it has, however, been much more prevalent under the lax discipline of the present Chinese government.

Giving the Church First Place

A PRESBYTERIAN missionary in Shantung province writes: "In one of the villages where a few years ago the only Christian family had been severely persecuted, the village elders had now made arrangements with the Christians to unite the heathen village school with our Christian school and have all the pupils study together, using the Christian curriculum and observing our worship customs. Six of the nine acres of land belonging to the temple were to be used for the support of the teacher, the remaining three to become the meagre support of the Taoist priest, living in one of the temple buildings, the temple to be opened each year only on three heathen festival occasions.

"In another village special services were held to dedicate a re-built church earlier torn down by the flood which destroyed that village. For awhile the people used rafts; and for weeks after the disaster they waded around barefooted and with cold, swollen limbs. Finally when they planned to build their houses, the native pastor—caught there for

twenty-one days and supposed by his family to be drowned—suggested that they ought to build the Lord's house first, which out of their great poverty they did.

Chinese Girl Becomes Evangelist

A GIFTED young Chinese woman, granddaughter of a viceroy of Canton and daughter of a sub-viceroy of Nanking, was one of the Christian workers in the Eddy campaign.

"She was brought up in luxury with six slave girls of her own. After a normal course she went to a Christian college to learn English. Hating chapel and Bible periods she would smuggle in Chinese novels to read surreptitiously at these times, and was given over to all the trivial vulgarities of cigarettes, playing-cards and the like. She planned to engage in literary propaganda against Christianity, but one day was convicted of sin and realized the presence of the living Christ. She immediately set to work among her relatives. Her mother, bitterly anti-Christian and an opium smoker of thirty years' standing, together with eleven other members of the family were, after some months, converted. Daily this gifted young woman is witnessing with great power for the Lord."

A Chinese Institutional Church

CHINA, as well as the United States, is realizing the benefits of institutional churches. In the Siong-In Dong Church, (Church of the Lofty Friendship) Foochow, a new type of work is being tried out with marked success. The women's department is changing some of the ideas of upper class Chinese women, teaching them some of the joy of service, and exercising a democratizing influence among them. Few of these women can read or write and when their husbands go away—as many of them do on business in other countries—they cannot receive or send letters.

The Church of the Lofty Friendship offers a simple course of instruction which enables them to express themselves. Classes in embroidery have been formed and through that one woman who had been leading an aimless life became interested in Bible study and is preparing herself to be a teacher in the church school. In this church are also a cooking class, a children's club and story hour and three Bible classes for women; one for older women who are Christians; one for older women on probation and one for younger women on probation. The last named group is composed of those who took a stand for Christianity in the Eddy campaign.

Bandits Test of Christians

A Methodist missionary in Kutien tells how even brigandage may be used "to the furtherance of the Gospel." He writes:

"The robbers who are over-running the country are careful not to molest Christians, and in many places the people are coming with their goods for protection. In order to test them the person is required to repeat the Lord's Prayer or the Apostles' Creed, or to answer questions from the Bible or catechism. If a satisfactory knowledge is shown, the victim is counted a Christian and released. The result is that a knowledge of Christian truth is spread, and the Gospel is brought to the attention of many who would never hear of it otherwise."

JAPAN—CHOSEN

Conference of Federated Missions

THE Conference of Federated Missions of Japan, representing most of the Protestant work in that country last year extended over four days and a half and seventy delegates with two hundred visitors were present.

It was decided to send to the Foreign Missions Conference of North America an appeal for aid, and meanwhile to raise a temporary loan for the Finnish Lutheran Mis-

sion, which has been entirely cut off from their home base by the war.

Action was taken to set aside one missionary to carry on definite work for social reforms.

The circulation of the newly revised Japanese Bible is to be pushed. Besides being a more accurate translation it is in better literary style than the former. Arrangements were also made for the production and distribution of other Christian literature.

Intensive Training for Japanese

JAPANESE students have such different surroundings from those in America that the general atmosphere of Christianity is wanting as a background. Hence it is necessary that Christian schools should be inspirational rather than academic; practical rather than theoretical. It is hoped that Presbyterian, Methodist and all denominations at work in Japan will combine their educational institutions, so that no effort may be wasted in producing centers of influence that will inspire as well as instruct; and that greater specialization may become possible in the theological training.

—*Japan Evangelist.*

Missionaries and Democratic Ideals

THERE are reasons, apart from purely evangelistic ones, why missionaries should continue to work and live in Japan. The American missionary has a rôle to play as interpreter of the noblest ideals of democracy. A Japanese Christian, Prof. K. Demura, says that the democratic idea is quite misunderstood in Japan, that it is considered identical with socialism, and that the missionary is needed to represent it, by his life and character, as a fundamental principle of brotherhood. Furthermore, Prof. Demura' points out, the missionary has it in his power to develop in the Japanese consciousness an international spirit, which will go far in correcting the chauvinistic nationalism surviving in Japan and promote the friendly relations of Japan, China and America.

Korean Church Diligent in Business

THE Church holds first place in the thought and affections of Korean Christians. Their presbyteries meet twice a year, the delegates travel long distances on foot, many requiring two or three days to reach the place of meeting and rarely is there an absentee. Consequently, the attention to business is very thorough. They concentrate their thought upon the work in hand with a devotion characteristic of all their service to Christ. In addition to the delegates a much larger crowd is always in attendance to listen to the proceedings, and the consciousness which the officers have of the importance and influence of their position is an incentive to fidelity. They are, moreover, seldom in need of asking a foreigner for guidance in methods of conducting church business.

AFRICA

Facts About the Congo

A RECENT missionary conference at Luebo in the Congo was attended by seventy-three delegates who represented eighty-one mission stations—the largest General Congo Conference ever held. In all, there are fourteen societies at work in the Congo, and missionary activity there has entered upon its fortieth year. The Gospel is being preached in nearly forty languages; translations of the Bible have been made into nearly all of them. The British Baptist Mission has a constituency of 20,000, and there are extensive missions of American Baptists and Presbyterians, the Swedish Church and other organizations with encouraging statistics to show.

The Luebo Church, in which the conference met, has 8,000 members, and has reached a degree of self-development that is remarkable. Since the future hope of the Congo people lies in the cultivation of the soil, the need for agricultural training was emphasized. The medical session was also helpful. The day devoted

to "occupation of the field" brought out the fact that comparatively little of the Congo has as yet been occupied by missions, and that a vast area is still uncared for.

Well-Informed Christians in Luebo

THE following information from the Congo should set at rest all doubts regarding the standards of Christian intelligence which Africans attain before becoming church members:

As far back as 1914 it was regarded as a conservative estimate that as many as 5,000 out of a population of 20,000 under the jurisdiction of the Church at Luebo could read the Bible for themselves, and hundreds of these could write in a fairly creditable manner. It is fair to assume that the number now able to read has reached from 7,000 to 8,000.

Among 15,000 communicants it is estimated that 12,000 can recite more or less perfectly the Westminster Shorter Catechism, with all of its 107 questions. Among the Bakuba, who possess more intelligence than some of the tribes, thirteen more questions have been added to the catechism.

Before an applicant can be admitted into full church membership, he must commit to memory, besides the Shorter Catechism, the first, twenty-third, thirty-second, thirty-seventh, and fifty-first Psalms, the entire Sermon on the Mount, the third and fourteenth chapters of John, the twelfth chapter of Romans, and the thirteenth chapter of I Corinthians. After all of this has been creditably recited, the applicant is still kept on probation for a period of three months to show by his consistent life that he understands what he has learned, and the seriousness of the step he is about to take.

Where else in the world is found such a high standard required for admission to Christian citizenship?

—*The Missionary Voice.*

Bound By New Ties

THERE has been a strong feeling of enmity between the people of the coast and the people of the interior in Africa since the war, but it begins to look now as if this hatred would disappear. All along the coast of the Kamerun there has been such scarcity of food that the mission has been compelled to buy rice and try to keep the people from actually starving to death, and it is to the Bulus that these hungry people are looking for aid. Rev. W. C. Johnstone says: "The Lord has ways of doing things of which we would not have thought. It seems now that when things get normal once more, the interior and the coast people will be in a more friendly relationship than ever before."

Grim Heathenism

A MISSIONARY of the Methodist Board at Kapanga, Congo Belge, sends a picture of grim heathenism as seen in that field. The favorite wife of Mwata Yombo, the Luunda king, had died, and while the bereaved husband lay on the floor and wailed, a wild and tumultuous riot went on over the meat of two cows, slaughtered to feed the hundreds of sympathizers who had flocked in. In a shed outside the fence sat all the other wives, some twenty in number, and several hundred Luunda women, with the dead woman sitting in a chair in the center of the group. All night these women sat, smoking great pipes, while the dead wife's mother sat on the ground and held her feet. In still another part of the premises a hideous heathen dance was in progress. Meantime, an enormous wooden box was being prepared and the burial took place the following afternoon. What went into the box besides the body the missionary did not know, but sixteen men were required to carry it to the grave. When it had been lowered into the ground all the dead favorite's possessions were thrown in on top of it,—pots, pans, dishes, chairs and mats, but

first they were smashed with an ax lest some one be tempted to open the grave and get them out. Then the earth was filled in, a red and white flag planted at each end, and on top a big blue dishpan and a raised umbrella—this last to signify that it was the grave of an important personage. All was quiet for six days, then native doctors were summoned to give the poison test to determine who had killed Mwata.

The African thinks no one ever dies naturally; some one has always killed them either by poison or witchcraft. When these witch doctors all arrived they grouped the people in a circle, while the doctors stood in the center holding a basket in which had been placed some rubbish and a dead lizard; and as each person looked into the basket, the doctors were supposed to be able to detect the guilty one, and say "It is you." The victim never questions that he has caused the death, and neither does any one else. In the present instance the missionary was on hand, with medicine, just in time to prevent the giving of the poison, and although the king resented the interference, matters finally quieted down, and doctors and people dispersed.

Nyassa Industrial Mission

EVERYTHING points in the direction of wider missionary effort in East Africa. Christian work has been maintained throughout the four years of war, and there is a firm conviction in missionary circles that the ranks of workers will be increased by recruits from among the men who have seen through the campaign in German East Africa. These men have been working for the Kingdom of God as well as for their country, and the results have strengthened the cause of missions.

Two new lines of work have been decided upon; one the commencement of a campaign in Portuguese East Africa, the other an extension of the work for girls and women in Nyasaland. Some of the new workers sent out have been delayed by the withholding of passports, but when they arrive it is expected that an entire reorganization of the Mission forces will be made.

THE ISLANDS

A Model Community

THE Island of Culion in the Philippines, a segregation camp for lepers, has earned the right to proclaim itself as a model in sanitation and progressive achievement. No other city of the Philippines, not even excepting Manila, can in any respect equal the sanitary record of Culion. As a result of effective quarantine regulations, small-pox, diphtheria, typhoid and cholera are altogether unknown. One hundred per cent of the population use safe water and sanitary methods of sewage disposal.

In spite of the fact that the entire community is composed of lepers, and the government furnishes enough food for every one, from ten to fifteen per cent of the people have taken up farms and sell their products to the municipality. They have even offered a first and second prize for the best locally grown foods. This community has brushed aside the handicap of being a colony of afflicted folk, supported by the government, and has succeeded in standing as a shining example to other localities.

—*Mission to Lepers.*

OBITUARY NOTES

Miss Margarette Daniels

A LIFE of active Christian service was brought suddenly to a close by the death of Miss Margarette Daniels on October 3. Miss Daniels was a daughter of the late Dr. C. H. Daniels, former secretary of the American Board, and Mrs. Daniels, president of the Congregational Woman's Board of Foreign Missions. She was a member of the editorial staff of *The Congregationalist and Advance.*

SOME RECENT BOOKS ON HOME MISSIONS

A List by Rev. Alfred Wms. Anthony

"The Religious Foundations of America," Charles L. Thompson. ($1.50—Revell.)

A statement of the religious motives and characteristics which were given to the country in its discovery, exploration and settlement.

"Frontier Missionary Problems." Bruce Kinney. ($1.00—Revell.)

A discussion of five problems: the Indian, the Mormon, the Migrant Mexican, "our own kith and kin" in the west, and methods of evangelism suited to the west.

"Christian Democracy for America," David D. Forsyth and Ralph W. Keeler. (75 cents. The Methodist Book Concern.)

A study of American democracy from the point of view of the church in terms of the rural situation, the immigrant, the city, the Negro, the modern forms of church activity, the Mormon, the Latin-American, the Oriental, and the dynamic power given in the person of Christ.

"The Jewish Communal Register of New York City," edited and published by the Kehillah ($2.50—Jewish Community) of New York City.

An exhaustive and comprehensive epitome of the Jewish agencies in New York City characterized as follows: religious, educational, recreational and cultural, economic, mutual aid, philanthropic, correctional; coordinating, standardizing and research; central and national organizations having constituencies in New York City, and American organizations concerned with international Jewish affairs.

"Why Prohibition!" Charles Stelzle. ($1.50—Doran.)

A book so lifted out of its class by its breadth of view, its command of new and telling facts, and its fresh style as to become a contribution to Home Missions.

"The Church and the Great War," Worth M. Tippy. ($1.00—Revell.)

A description of the home activities of the church in response to the challenge of war-necessities.

"Outline Studies on the Problems of the Reconstruction Period.

A pamphlet prepared by a special committee. Published for the Social Service Commission of the Presbyterian Church. This pamphlet of 39 pages, deals with thirteen problems either created by the war or lifted by the war into special prominence.

ALFRED WMS. ANTHONY.

"Our Church and Our Country," Burleson. (50 cents—Domestic and Foreign Missionary Society of the Episcopal Church.)

A book dealing with the early days of the Anglican Church in the territory of the United States and the history of the Episcopal Church as a missionary agency, especially in relation to the development of American Citizenship.

"The People of Tipi Sapa," Olden. ($2.50 — Morehouse Publishing Co., Milwaukee, Wis.)

An account of the religion, customs and folklore of the Indians, especially of the Dakotas or Sioux.

"His Star in the West," Giles. (Do-

mestic and Foreign Missionary Society of the Episcopal Church.)

Stories for older children based upon fact and drawn from missionary work among Indians, Negroes and southern mountaineers.

WM. C. STURGIS.

"In a Day of Social Rebuilding." Lectures on the ministry of the church. Henry Sloane Coffin. ($1.00—Yale University Press.)

Discusses the local church from the standpoint of evangelism, worship, teaching, organization, pastoral care and leadership.

"The Church and the City." An account of Home Missions and Church extension in New York Presbytery. (25 cents—Board of Home Missions, Presbyterian Church in the U. S. A.)

Describes the work at Labor Temple, Jan Hus Neighborhood House, and at other centers.

"The Gospel for a Working World." Harry F. Ward. (60 cents—Missionary Education Movement.)

A sympathetic account of the condition and needs of labor from the point of view of religion and the church.

"Aims of Labor." Arthur Henderson. (50 cents—Huebsch.)

Includes "Labor and the New Social Order," a report on reconstruction by the sub-committee of the British Labor Party.

WILLIAM P. SHRIVER.

"The Immigrant and the Community." Grace Abbott. ($1.50—Century Company.)

A most important book, built up on case methods, stimulating, valuable from a technical point of view.

"America in the Making." M. E. Ravage. ($1.50—Harper Brothers.)

Written by a Jew; valuable; shows the revolutionary and anarchistic tendencies of the foreigner, which become modified as he becomes Americanized.

"Straight America." Frances Kellor. (60 cents—Macmillan.)

A valuable treatise on Americanization.

"True Faith and Allegiance." Gustav Olinger. (Macmillan.)

Describes the assimilation of the foreigner up to naturalization.

CHARLES A. BROOKS.

The Christian Conquest of America. By Ralph Welles Keeler and Ellen Coughlin Keeler. (Methodist Book Concern.)

A thorough-going, popular discussion of Methodist Episcopa Home Missions with the present-day program outlined and emphasized.

The Challenge of Pittsburg. By Daniel L. Marsh. (Missionary Education Movement.)

A survey and analysis of Home Missions in the home town. Of great value in its suggestiveness.

An Introduction to Rural Sociology. By Paul L. Vogt. (Appleton.)

A book needed by all who would grasp the significance of the task of Home Missions in rural communities.

RECENT FOREIGN MISSION BOOKS WORTH NOTING.

By PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

Professor of Missions in Yale University.

The Encyclopaedia Sinica. By S. Couling, M. A. Shanghai. Kelly and Walsh. 1917. London: H. Milford. 1918.

The Treasure of the Magi. A Study of Modern Zoroastrianism. By H. J. Moulton. London: Oxford University Press. 1918

The Pilgrims of Hawaii. By Rev. and Mrs. O. H. Gulick. New York: Fleming H. Revell Company. 1918.

"The Least of These"—in Colombia. By M. N. Williams. New York: Fleming H. Revell Company. 1918.

The Power-House at Pathankot. By M. J. Campbell. Philadelphia: Board of Foreign Missions of the United Presbyterian Church. 1918.

A Prince of the Church in India. By J. C. R. Ewing. New York: Fleming H. Revell Company. 1918.

Underwood of Korea. By his Wife. New York: Fleming H. Revell Company. 1918.

Dr. Isabel Mitchell of Manchuria. By F. W. S. O'Neil, editor. 2nd edition. London: James Clarke and Company. 1918.

Tohoku, the Scotland of Japan. By C. Noss and associates of the Mission Philadelphia: Board of Foreign Missions Reformed Church in the United States. 1918.

The Christian Crusade for World Democracy. By S. E. Taylor and H. E. Luccock. New York: Methodist Book Concern. 1918.

Heirs Together of the Grace of Life. Benjamin Broomhall, Amelia Hudson Broomhall. By M. Broomhall, M. A. London: Morgan and Scott. 1918.

The Call of a World Task in War Time. By J. Lovell Murray. New York: Student Volunteer Movement for Foreign Missions. 1918.

THE year's output of missionary books is far below the average in amount and quality, largely—and especially in Europe—because of war conditions. From some sixty books of the year of which the writer has personal knowledge a few are here selected, though quite possibly other books more valuable are omitted.

Many volumes have an indirect influence upon the foreign enterprise of far greater moment than those directly missionary—such a volume, for instance, as the "Report on Indian Constitutional Reforms," vitally affects all the missionary work of that great and populous Empire. It describes what the Viceroy and Secretary of State for India call "the greatest political experiment ever undertaken in the world's history." Missionary reports are also omitted, notably Secretary S. G. Inman's "Christian Coöperation in Latin America," partly because they describe what was done in 1917, and partly because they do not belong to the class of literature under consideration.

Only one volume in the following list can be classed among great missionary publications. It is Mr. Couling's "Encyclopaedia Sinica," confessedly a reference book, but despite its omissions, its unevennesses due to its many contributors, and its being a pioneer effort in this line, it is a most commendable and valuable compilation. All manner of things Chinese are set forth here, some at length and too many of them so briefly that they only whet the curiosity to know more about them. The naturalist, the geographer, the merchant, the literary man, the student of religions, the Board secretary and the friend of Missions will find accurate, interesting and up-to-date Chinese material in this admirable volume.

Out of many books dealing this year with the faiths of mission fields only one has been chosen—Prof. Moulton's "The Treasure of the Magi"—though at first thought it might not seem as valuable as several others, especially the University of Pennsylvania's volume, edited by Prof. Montgomery, "Religions of the Past and Present."

Unlike the latter, this book by Prof. Moulton was written from a distinctly missionary viewpoint, and is by a specialist of the highest eminence. The volume belongs to "The Religious Quest of India" series, and as such these chapters on modern Zoroastrianism sympathetically point the inquiring Parsee to those Mobeds of their national faith who of old saw Bethlehem's star in the East and wended laboriously thither to worship its wondrous Babe. While the author might not agree with the Jesuit theologian who characterized this faith as "the highest religious result to which human reason, unaided by revelation, can attain," his friendly reference to the older and higher teachings prepares the Parsee to accept his final chapter in which the excellencies of the Christian religion are summed up in a divine and alluring Love.

Leaving technical and reference books, the remaining volumes of the list are intended for the popular use of a wider constituency. When the first missionary set foot on Hawaii less than a century ago it was the abode of savagery just awakening to its need of light and knowledge. Fifty years later their inhabitants had been evangelized and educated, and Hawaii was Christian. How this came about through the labors of American Board missionaries is here somewhat prosaically told by children of the pioneers, themselves honored agents in the great transformation that prepared the Islands for statehood in the American nation. History, biography, Christian dynamics and missionary statesmanship are all found here. Mr. and Mrs. Gulick, as representatives of **"Pilgrims of Hawaii,"** speak with an authority and intimacy that some other works on the Islands do not possess, but the book lacks the imagination and freshness that made Belle Brain's "Transformation of Hawaii" fascinating to the reader of some years ago.

Though Mrs. Williams disclaims any attempt to write a missionary volume in her fascinating pictures found in **"The Least of These—in Colombia,"** she is the wife of a Presbyterian missionary and is in charge of the Collegio Americano in Bogota. Her abilities as a writer remind one of Jean Mackenzie, though without her use of native modes of thought. The series of South American stories have to do with servants, pupils and acquaintances, in a background beautifully filled in by one who has eyes to see and a pen to sketch truly and sympathetically. Here we have, in a volume that reads itself, the story of what missionaries are doing among peoples already nominally Christian.

"The Power-House at Pathankot" is used as a study class text-book by United Presbyterians, but one finds that, after reading a chapter, the rest of the volume is so absorbing that it cannot be taken in weekly instalments, but must be read through at a sitting. Miss Campbell tells of a sort of missionary work in Northwestern India which so interested the government authorities that they bestowed upon her the Kaisar-i-Hind medal. Bigoted and antagonistic Mohammedans and Hindus rallied around her as leader in the temperance reform. The secret which enabled school girls and teachers, seconded by the convinced community, to perform civic miracles was the brick church at Pathankot, where prayer was unceasing and believing and where the "Band of Love," men's Bible class and others bound themselves together to be workers with God. Prayer in action built a temperance hall and won to that cause and to Christ Moslem, Sikh and Brahmin; it secured the coöperation of officials; it brought to that section Sundar Singh, the wonderful Sikh

Apostle of "the Bleeding Feet"; and in general it proves the thesis, "Faith laughs at obstacles. Let us ask our great God to do great things." Read it and believe as never before in prayer.

Among the missionary biographies of the year is one by the veteran India missionary, President J. C. R. Ewing of Lahore. It tells the life-story of **"A Prince of the Church in India,"** the Rev. Kali Charan Chatterjee, D. D. This representative Christian, born of a proud Kulin Brahmin father appeared in American pulpits half a century ago and later received the degree of Doctor of Divinity from Edinburgh University. This too brief, yet discriminating biography, tells of his breaking away from caste and home, of his early student days which led the convert to turn away from the Church which had won his earliest allegiance because it would not allow the ordination of an Indian Christian on a parity with foreigners; it describes his long and eminent services as a teacher and professor, and his crowning work as pastor from his ordination in 1868 to 1903 when he was chosen Moderator of the First Presbyterian General Assembly to convene in India. The power behind this humble Christian was revealed in a statement written in his seventy-first year, in which he stated that the decision to renounce Hinduism and cast his lot with the despised Christians was the doctrine of the vicarious sufferings and death of Christ. This sketch of a great life reveals what it costs to be a Christian in India and what one man can accomplish.

The accomplished scholar, preacher, educator and leader of the Presbyterian Mission in Chosen—and of all Protestant work there—is adequately portrayed by the one who knew him best in, **"Underwood of Korea."** At four years of age the child resolved to become a missionary, and his British blood and subsequent Christian consecration and training transformed his life into an instrument of grace and power. This story of one of the pioneers in Korea has its thrills. Dr. Underwood was also a participator in the evolution of Korea into Chosen. His wife has hardly done justice to the part she played in the Korean Mission, especially in the early stages when, as the Queen's physician, she had wonderful opportunities to influence and aid those in Court life, more than any other missionary, perhaps. Dr. Underwood was instrumental in establishing the Nevius plan of missionary effort, which has much to do with the phenomenal progress of Christianity in Korea.

Another life story that ranks first among all the missionary biographies of the year in simple, naïve intimate style is **"Dr. Isabel Mitchell of Manchuria."** This rare Irish lassie, the daughter of a Belfast Presbyterian minister, early took such an interest in literature that she longed to enter the University as an Arts student; her vivid imagination reveled in pictures of boys and girls of other lands, and her soul was thrilled by the stories of great missionary pioneers. "Francis of Assisi, kneeling before the crucifix, saw the Crucified and at the same time heard the weary call of many lands." So this maiden saw Jesus and longed to carry His life and exhibit something of His passion for souls to Manchuria. After winning four medals and two prizes at Queen Margaret College in Glasgow, affiliated with the University's Medical Department, she went to Manchuria. The story of her life and work there is told mainly in fascinating and realistic letters. From the blue of the beautiful Mediterranean in 1905 to the last letter written to her mother on Feb. 15, 1917, life leaps for sheer joy through her correspondence. Medicine was her work, a wholly modern Sunday-school was

her recreation, and children (Chinese quite as much as little Pat O'Neil) were her heart's love.

Of the mission study text-books published during the year we regretfully omit comment upon Miss Burton's "Women Workers of the Orient" and Mr. Willard Price's "Ancient Peoples at New Tasks,"—both exceedingly valuable books in the department of industrial progress as related to missions. We call attention to Noss and his collaborators' "Tohoku, the Scotland of Japan," because it gives the best condensed account of a mission's environment, missionary conditions and Christian activities and accomplishment, without losing itself in dry details annalistically stated. It would be hard to surpass that section dealing with missionary operations (chs. V-VII) in any missionary volume on the Empire except Dr. Cary's "History of Christianity in Japan." Despite the smallness of the Board of Foreign Missions of the Reformed Church in the United States, it has some rare missionaries, and their best work is found in the northern part of Japan's main island. Since 1885 this particular Mission has done great things, especially in the direction of evangelization and education. It is extremely gratifying to find such clarity, human interest, denominational charity and coöperation, modernity of method and adaptation to the moods and needs of a sensitive, rapidly developing people so winsomely set forth in a book intended for young people's study classes. One wishes Dr. Noss could undertake a similar text-book for all Japan.

Great skill and effectiveness characterize "The Christian Crusade for World Democracy," a text-book prepared by the Senior Secretary of the Methodist Board of Foreign Missions, Dr. Earl Taylor, and Mr. Luccock. Its immediate objective is to awaken and prepare the Sunday-school and Epworth League members for forward movements in the centenary program of that Church. This volume will not stand the test of being continuously read, for it is a series of unit appeals, each intended to rivet the attention of the reader separately upon great, appealing facts in connection with each of the various fields of the Methodist Church. As most of the non-Christian world passes under review this volume makes one see, rather than imagine, the needs and golden opportunities of the mission world. The book is part and parcel of the most remarkable system of publicity and promotion that any Board has produced in any land. For this reason this volume is useful almost solely for the denomination issuing it.

A volume between missionary biography and promotion is Mr. Broomhall's "Heirs Together of the Grace of Life." The author's father and mother were in a minor way to the China Inland Mission, whose home secretary the father was for many years, what General and Mrs. William Booth were to the Salvation Army. As the sister of Hudson Taylor, the Mission's founder, Mrs. Broomhall, was an untiring hostess to missionaries and candidates, a zealous reformer, and a power of the same spiritual and dynamic sort as her brother. Her husband was a prodigious letter writer and left his mark on humble Christians and members of Parliament alike. Incidentally the book is a revelation of what a Christian family should and may be. The author's modesty causes him to omit one of the great contributions of his parents to missions—the fact that most of their six daughters and four sons have been devoted directly or indirectly to China's uplift and redemption, the biographer himself being a power in the editorial and literary field, after rendering a fruitful service in China.

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